LIBRARY
AUG 10 1942
DARTMOUTH COLLEGE

The
CHRISTIAN CENTURY

Published Weekly

Universalism or Totalitarianism?

By Elmo A. Robinson

—

Our Russian Ally

By William Henry Chamberlin

—

Our Newest Frontier

An Editorial

The 1942 Disciples of Christ Convention

15 Cents a Copy • August 12, 1942 • Four Dollars a Year

In This Issue

WILLIAM HENRY CHAMBERLIN

is probably better qualified than any other American journalist to speak on Russia. As Moscow correspondent for the *Christian Science Monitor,* he resided for many years in the U.S.S.R. and became thoroughly familiar with its methods and ideology. Out of this experience came his widely discussed books, *The Russian Revolution, Collectivism—A False Utopia,* and *Russia's Iron Age.* Another volume of his, *Japan Over Asia,* is based on a lengthy sojourn in Japan. Since his return to this country immediately after the fall of Paris, Mr. Chamberlin has published *The World's Iron Age,* generally considered one of the most important and penetrating analyses of the world situation to appear within the past two years. Besides these books, he has written numerous articles on world affairs which have appeared in leading magazines. Mr. Chamberlin is now living in Cambridge, Mass.

ELMO A. ROBINSON

is professor of psychology and philosophy at San Jose State College, San Jose, Calif. Readers of The Christian Century will recall his arresting article, "What Psychology Has Done for Us," which appeared in the issue of May 21, 1941.

KARL M. CHWOROWSKY

is minister of the Fourth Unitarian Church, Brooklyn, N. Y. He frequently reviews books in these columns.

The CHRISTIAN CENTURY

August 12, 1942

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
HAROLD E. FEY, *Field Editor*

Staff Correspondents

EDWARD SHILLITO (London)
J. HENRY CARPENTER (New York)
STANLEY A. HUNTER (San Francisco)
T. D. WALSER (Tokyo)
ALVA W. TAYLOR (Nashville)
RAY FREEMAN JENNEY (Syracuse)
ALLAN A. HUNTER (Los Angeles)
JOHN RAY EWERS (Pittsburgh)
JOSEPH MARTIN DAWSON (Waco)
E. GUERON (Istanbul)
E. H. PRUDEN (Washington, D. C.)
EDGAR DEWITT JONES (Detroit)
E. TALLMADGE ROOT (Boston)
MARSHALL WINGFIELD (Memphis)
P. OOMMAN PHILIP (India)
LEONARD B. ALLEN (Burma)
DRYDEN L. PHELPS (West China)
MAURICE W. FOOLE (St. Louis)
K. J. FOREMAN (Davidson, N. C.)
G. BAEZ CAMARGO (Mexico City)
CHARLES L. VENABLE (Chicago)
PHILIP G. MURRAY (St. Paul)
RAYMOND B. WALKER (Portland, Ore.)
C. D. BRODHEAD (Philadelphia)
GEORGE CARSTAIRS (Edinburgh)
CLARENCE W. KEMPER (Denver)
F. W. BURNHAM (Richmond)
J. D. MONTGOMERY (Buenos Aires)
JOSEPH C. CLEVELAND (Kansas City)
WARREN C. TAYLOR (Des Moines)
A. D. MILLER (Edmonton)
ERNEST M. HOWSE (Winnipeg)
HUGH MCLEOD (Victoria, B. C.)
GEORGE L. CUTTON (Albany)
GEORGE BUCKNER, JR. (Indianapolis)
CLARIS E. SILCOX (Toronto)
BRUCE B. MAGUIRE (Cincinnati)
ALFRED W. SWAN (Madison, Wis.)
DENZIL G. M. PATRICK (Geneva)
EDWARD MOWBRAY TATE (Bangkok)
O. M. WALTON (Cleveland)
J. MAURICE TRIMMER (Macon, Ga.)
WALTER W. SIKES (Berea, Ky.)
DECOURCY H. RAYNER (Montreal)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyrighted 1942 in the United States. All rights reserved.
Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 971
- Our Newest Frontier 974

Quintus Quiz: Fair Play for Poets 975

Contributed Articles
- Our Russian Ally, by William Henry Chamberlin .. 976
- Universalism or Totalitarianism? by Elmo A. Robinson 978

Books
- Will Germany Crack? by Paul Hagen 980
- Religion in Colonial America, by William Warren Sweet 981
- Prisoners of Hope, by Howard L. Brooks 981
- Books in Brief 982
- Books Received 982

Correspondence 983

News of the Christian World
- 1942 Convention of Disciples of Christ 985
- Correspondence from Chicago 985
- Correspondence from Oregon 986
- Correspondence from Alabama 987
- Correspondence from England 988
- Correspondence from Scotland 990
- Correspondence from Montreal 991

Current Feature Films 991

Calendar of Coming Events

July 7-Aug. 14. Institute of Intercultural Education, Columbia University, New York.
July 17-Aug. 27. Lisle Fellowship Conference, Sylvan Dale, Colo.
Aug. 1-15. Christian Ashram, Winnipesaukee, N. H.
Aug. 1-29. Eastern Seminar for Study of the Records of the Life of Jesus, West Chester, Pa.
Aug. 3-14. Pastors' Summer School, Hollister, Mo.
Aug. 3-14. Writers' Conference, Durham, N. H.
Aug. 3-14. Presbyterian Summer Training School, San Anselmo, Calif.
Aug. 7-13. Presbyterian Summer Conference, Cotton Plant, Ark.
Aug. 8-15. Bethany Camp Young People, Winona Lake, Ind.
Aug. 9-15. Ohio Cooperative Recreation School, Bowling Green.
Aug. 9-30. Bible Conference, Winona Lake, Ind.
Aug. 10-14. Congregational Adult Summer Conference, Merom, Ind.
Aug. 10-15. Bethany Beach Adult Conference, Bridgewater, Va.
Aug. 10-15. United Christian Adult Conference, Bridgewater, Va.
Aug. 10-22. Sacred Music Conference, Winona Lake, Ind.
Aug. 11-16. Connectional Council and General Convention on Christian Education, African Methodist Episcopal Zion Church, Salisbury, N. C.
Aug. 13-16. Southeast Farm Bureau Women's Conference, Lancaster, O.
Aug. 15-21. Presbyterian Summer Conference, Concord, N. C.
Aug. 16-22. United Christian Adult Conference, Huntington, Pa.
Aug. 16-30. Christian Ashram, Lake Geneva, Wis.
Aug. 17-22. Ohio Adult Conference, Westerville.
Aug. 17-23. National Christian Missionary Convention, Kansas City, Mo.
Aug. 17-29. Eastern Regional Planning Conference, United Christian Youth Movement, Winnipesaukee, N. H.
Aug. 18-23. Seventh Day Baptist General Conference, Salem, W. Va.
Aug. 21-28. United Christian Adult Conference, Whitby College, Ont., Canada.
Aug. 22-29. Pendle Hill Leadership Training Institute, Wallingford, Pa.
Aug. 22-30. Canadian Institute on Public Affairs, Lake Couchiching, Ont.
Aug. 24-28. Institute of World Missions, Chautauqua, N. Y.
Aug. 24-30. Presbyterian Summer Conference, Daytona Beach, Fla.
Aug. 24-Sept. 4. Conference for Pastors, Rochester, N. Y.
Aug. 24-Sept. 5. Central Regional Planning Conference, United Christian Youth Movement, Lake Geneva, Wis.
Aug. 25, 26. Alpena Baptist Association, Hale, Mich.
Aug. 28-Sept. 5. International Institute of International Relations, Shawnee-on-the-Delaware, Pa.
Aug. 30-Sept. 6. Annual Camp Meeting, Winona Lake, Ind.
Aug. 31-Sept. 4. Summer Conference for Ministers, Westminster, Md.
Aug. 31-Sept. 11. Institute for Pastors, Baltimore, Md.
Sept. 3, 4. St. Joe Baptist Association, Centerville, Mich.
Sept. 11. Osceola Baptist Association, Big Rapids, Mich.
Sept. 11. Wayne Baptist Association, Ann Arbor, Mich.
Sept. 8-13. National Negro Baptist Convention, Memphis, Tenn.
Sept. 21. Methodist Area Convention, Plattsburg, N. Y.
Sept. 21-24. Disciples State Convention, Galesburg, Ill.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LIX CHICAGO, AUGUST 12, 1942 NUMBER 32

EDITORIAL

FAITH in democratic justice will be strengthened by the care which has been exercised at every step in the proceedings against the eight nazi saboteurs who landed in Florida and on Long Island. After a sixteen-day trial by a board of high army officers and legal representation by some of the ablest members of the judge advocate general's staff, the trial was adjourned while the Supreme Court of the United States considered habeas corpus pleas by defense counsel. The ruling of the Supreme Court did not pass on the evidence in the case, which is a military secret, but only on the nature of the charges against the eight defendants and the competence under the law of a military commission appointed by the President to deal with charges of this nature. Its findings provide whatever reassurance was necessary that the legal rights of the men were respected. In a language stronger than words, it tells the world that in war as in peace our system of government seeks to safeguard the rights of every human being, alien or citizen, enemy or friend.

America Defends Her Enemies

Food Ships Sail For Greece

MASS STARVATION in the small European democracies is as unnecessary as it is hideously wrong. This is conclusively proved by the departure from Montreal for Greece of three ships laden with 15,000 tons of grain and fifty tons of medical supplies. Announced by the Greek War Relief Association in New York, this shipment is to be the first of monthly grain consignments to Greece. Three more vessels are leaving the latter part of the month and two others in September. The eight Swedish ships which are to be employed in this mission of mercy to a nation where starvation is a dreadful and pervasive present reality were chartered by the Swedish Red Cross. The distribution of the supplies in Greece is to be handled by the International Red Cross with Swedish assistance. Safe conduct through the disputed waters of the Atlantic and the Mediterranean has been granted by all the belligerent countries. If the arrangement under which this beginning has been made is adhered to by both sides, as there is every prospect that it will be, literally millions of innocent lives will be saved. The Christian Century, which has from the first insisted that the policy of starving your friends to bring harm to your enemies is indefensible morality and demonic politics, is delighted to see this rift of mercy in the curtain of cruelty which enshrouds the little nations of Europe. What is to prevent this rift from widening until ships carrying food and medicine will regularly reach the other starving peoples of democratic Europe? If food can be distributed in Greece without giving military advantage to the Axis, it can also be made available in the other countries.

Begin Building a Relief Reserve

THAT HUGE preparations for providing food for large numbers of starving people either before the end of the war or immediately afterward are being made is now clear from the meeting this week of the International Wheat Council. Representing Great Britain, Argentina, Australia, Canada and the United States, this council speaks for the four greatest wheat-producing countries and for Great Britain, which is the largest importer of that vital grain. It will plan for the setting aside of a "relief reserve" of 100,000,000 bushels. While this is only about one-fifth of the normal international trade in wheat for a year, and would not in itself supply the needs of tens of millions of starving people for very long, its segregation represents an important initial step in the right direction. With vast producing areas like the Ukraine blasted by war and with world shipping decimated by the destruction which continues at sea, it is necessary that the nations which are able to do so take adequate steps to meet a crisis of hunger which may involve uncounted millions beyond any which are yet affected. Among the countries in which food shortage is now known to be a fact of greater or less seriousness are Greece, where hundreds of thousands are starving, France, Spain, Italy, Belgium, Holland, Poland and Russia in Europe, and occupied China, Malaysia and India in Asia. Great Britain, which

alone consumes 200,000,000 bushels of wheat a year, would quickly be reduced to desperate straits if her navy were unable to keep open the sea lanes along which wheat must be carried from other lands. All of these countries, with the probable addition of others as the fortunes of war change, must depend upon North and South America and Australia for the staff of life itself. It is high time that the accumulation of relief reserves, not only of wheat but of other basic foods, begin on a large scale.

Second Front Is Delayed

THERE WAS little of cheer in the military outlook as August came in like a lion. The German juggernaut rolled on into the Caucasus, crushing with relentless power one stand after another of Marshal Timoshenko's doughty legions, who fought with fatalistic fury to save Stalingrad. The thunder of battle was loud but louder still in democratic ears was the demand for the immediate founding of a second front in Europe. Although statesmen in both Washington and London were on record with clear pledges that a second front would be established this year, the conviction grew as the week ended that mass air raids on the nerve centers of German industry and transportation would have to serve as a substitute. The question of a land offensive was being answered in the western Atlantic, where Axis submarines took a toll of allied shipping which totaled, if the claims of Berlin were to be believed, 815,000 tons during the month of July. The hopes of an early knockout from the air, raised by the 1,000-plane raid on Cologne in June, had faded by August. By this time it had become clear that the vast preparations necessary and the huge volume of gasoline, bombs and planes themselves which each raid consumed—to say nothing of lives—made the too frequent repetition of such gargantuan assaults still a thing of the future. As the nation tightened its belt for the long struggle of production, it kept a wary eye on New Guinea, where the Japanese still held their new position, and on Burma, where a force which appeared as though it were intended for the invasion of India was said to be gathering.

Crisis Looms In India

AS ALL INDIA moved toward the unpredictable convulsion of widespread civil disobedience in a final effort to win Indian freedom, L. S. Amery, secretary for India, told the House of Commons that the Churchill government "solemnly warn[ed] all those who stand behind the policy adumbrated by the working committee of the Congress that the government of India will not flinch from its duty to take every possible step to meet the situation." One method of meeting the Indian demand for immediate British recognition of their right to self-determination would have been to send another mission to India with a proposal which would have gone beyond the limited authorizations given Sir Stafford Cripps last spring. No sign of an intention to do this has yet been given, although Mr. Amery declared that his government was "reiterating their resolve to give the fullest opportunity to India for attainment of complete self-government." In India the moderate Sir Tej Behadur Sapru proposed a compromise. His plan required that Britain should place a definite date on the fulfillment of her pledge to grant self-government to India, as the United States did in the Philippines. Sir Tej suggests that the date be set as "within a year after the war ends." In the interregnum, he would have the viceroy share his present almost absolute powers with his Indian executive council. Control of the home and finance ministries would be given to the Indians. The provinces would be ruled by coalitions. Civil disobedience would then be abandoned. That a moderate, famed as a conciliator, should propose a plan which leans so far in the direction of the Congress proposals reveals more clearly than anything which has yet penetrated the Indian censorship how far the Congress leaders have succeeded in carrying the country with them. This makes mediation by the United Nations of the Anglo-Indian dispute an obligation which our government can hardly longer ignore. Gandhi, who is not given to exaggeration, said on August 2 in his paper, *Harijan,* "We know if India doesn't become free now, hidden discontent will burst forth into a welcome to the Japanese. Such an event would be a calamity of the first magnitude, but we can avoid it if India gains her freedom."

Why Leave Out the Schools And Churches?

BELIEVING that "agriculture, labor, business and government all have the same fundamental interests," Eric A. Johnston, the new president of the United States Chamber of Commerce, has created something of a sensation by announcing his intention of using his influential office as an agency of reconciliation. "The problems facing the country after the war will be so big that no one of them will be able to handle them alone," he declared. So Mr. Johnston has started around the country as a self-appointed ambassador of good will. Appropriately, the White House was his first port of call. Next he visited William Green of the A.F. of L. and Philip Murray of the C.I.O. His purpose is to discover the areas of agreement on which the diverse forces of our national life can meet, using the unity created by the war to prepare for the day when that cohesive force is removed and the nation is exposed in a turbulent world to terrific centrifugal tensions. Such a program on the part of business is long overdue. It is neither fair nor wise to shrug it off with a "Devil was sick, devil a monk would be; devil was well, devil a monk was he." Mr. Johnston's idea is sound. With revolution rumbling just around the corner, he would unite four great elements of our national life to guide inevitable change through voluntary cooperation. His idea that such teamwork would certainly result in the preservation of private enterprise does not necessarily follow, but the method he pursues insures that whatever the result, it will be democratically and peacefully achieved. We fail to understand, however, why Mr. Johnston stopped with business, agriculture, labor and government. Certainly no program they could jointly evolve could afford to ignore

education. And none of these groups, nor all of them together, have produced anything like the findings of the Delaware Conference on the bases of a just and durable peace. That conference, held by the churches, devoted considerable time to discussion of the economic basis of peace. Why omit religion from the forces which are asked cooperatively to shape postwar America?

Condemn Forced Labor In African Colony

FORCED LABOR and democracy do not mix. Yet Kenya colony in east Africa, with the approval of the colonial office in London, has now inaugurated labor conscription for male natives of sixteen years and over. The ruling does not apply to the white population. While Britain was represented on the International Labor Conference which agreed that the maximum of forced labor service that might be required in colonies was sixty days in a year, the Kenya law lays down a minimum of eighty-four days and may include the entire year. The beneficiaries of this form of slavery are the sisal growers. Through this law the government provides them with labor, to which the growers pay unimaginably low wages. Mr. A. Creech Jones, a member of the House of Commons, declared in the *Manchester Guardian:* "I was informed in the House of Commons that the step is necessary because Kenya must help to supply one of the theaters of war. However strongly one may agree that the issues of this war are of vital significance to the colonial peoples and that their identity with the common cause should be fostered, the 'cooperation' now imposed in Kenya reveals again how false are some of the assumptions of our colonial administration. The European settlers have secured under the cloak of war urgency another concession at the expense of the Africans." The *Manchester Guardian* commented: "The whole plan is bad. Judged as a war measure it is unintelligent. . . . The Africans, and not in Kenya only, will suspect that this is a plan not for winning the war but for giving the white man, whose power is already excessive, still more power over African labor." All of which supplies another unanswerable argument for an international mandatory for all colonial peoples at the end of the war.

Are Evacuees to Become Peons?

COMPULSORY evacuation from their west coast homes of 110,000 persons of Japanese ancestry appears now about to be followed by compulsory labor. With evacuation complete, the War Relocation Authority is confronted with the problem of providing employment to the evacuees, of whom 70,000 are citizens, while Pacific coast agriculture appeals to Mexico for labor to harvest crops. This it has attempted to do through the organization of a "War Relocation Work Corps," to which all employable evacuees over 16 years of age are eligible. While enlistment in this corps is not compulsory, evacuees are plainly told in a pamphlet issued by the Washington office of the War Relocation Authority that "enlistment in the War Relocation Work Corps is accepted as a clear indication of the enlistee's patriotism and loyalty to the United States." Lacking other opportunities of employment, the evacuee has actually little choice in the matter. When he does enlist, this is the obligation he assumes, as defined by the WRA pamphlet: "He agrees to serve as a member of the corps for the duration of the war and for fourteen days after the end of the war. He swears or affirms that he will be loyal to the United States in thought, word and deed; that he will faithfully perform all tasks assigned to him by the authority; that he will accept in full payment for his service such cash and other allowances as may be provided by law or by regulations issued by the authority." He also agrees to go to whatever other relocation center he may be sent; to accept the statement that injuries or diseases contracted during his membership in the corps may not be made the basis of a claim against the government; to pay such assessments as may be levied against his income by the authority; and to pay for the support of dependents who may remain in relocation centers if he is granted a furlough for outside employment. In return for this, the government assumes the obligation to provide work, food, housing, clothing, education and health service. It might be said that other citizens do not possess these generous guarantees. But how many of us would exchange our freedom for work on this basis, food in community dining halls, housing in crowded barracks and a way of life more like that of a concentration camp than anything else known in America?

Jones Urges Definition Of Aims in Pacific

RECOGNITION that peace aims cannot be defined in a vacuum, but must be closely related to the kind of society desired, is contained in the "Pacific Charter" with which E. Stanley Jones proposes to supplement the Atlantic Charter. The noted missionary outlined to a representative conference of Methodist laymen at Lake Junaluska, N. C., the details of what he described as a "welfare economy" which he proposes to substitute for the present "power economy." Beginning with an affirmation of faith in democracy, which he defined as equality of opportunity, Dr. Jones declared that this principle must be accepted in all areas of life and be allowed to prevail without class, creedal, racial or regional distinction. This requires the repudiation of imperialism, our own as well as that of enemy nations. He holds that the United Nations must also proclaim their desire for a new world order, in which, unlike the new orders of the Axis nations, aggression would be outlawed. Dr. Jones' order would provide for equality of access to raw materials and markets, open up the favored regions of the world to immigration on a basis of equality to all and guarantee self-determination for all peoples. Through a world government, which he assumes but does not describe, the international community would discharge its responsibility for the welfare of undeveloped peoples. This proposal deserves study. As we have repeatedly said, the United Nations are daily losing political advantage in not defining more clearly their intentions in the Pacific area. The necessity of making some such

declaration as Dr. Jones has outlined is now more urgent because of the crisis in India and because the day-by-day decisions being made in the course of the war determine, more than we can possibly realize at this stage of history, the shape of things to come.

Our Newest Frontier

THE SUDDEN growth of mushroom communities, or the abnormally rapid expansion of existing communities, whatever the cause, always produces serious problems. Because they so deeply concern the total welfare of the people involved, these social problems are also religious problems. The concentration of workers and their families in the vicinity of plants engaged in the war industries presents such a problem in its most acute form and lays upon the churches a unique responsibility.

The fundamental social fact is that, in response to the country's need and in pursuit of opportunities for employment in enterprises that have suddenly become essential to the common welfare, millions of workers have left their accustomed places of residence and moved to defense communities. These communities are either newly planted or newly inflated by this increase of population to an extent which strains their resources and institutions to the breaking point. It is not that America is unaccustomed to the phenomenon of shifting populations. The westward migration in pioneer days was such a phenomenon, and some of our most substantial cities followed the boom town pattern of growth. This aspect of American life has always had its serious problems too, but, difficult as they were, there were many features which made them less critical and less difficult of solution than those which arise in connection with war industry's boom towns.

For one thing, those shifts of population which occurred in the course of the country's natural economic development always produced communities having some expectation of permanence. It is otherwise with the new cities that have sprung up around the new or newly expanded munitions factories. They are thought of not as places of permanent residence where dwellers may reasonably send roots into the soil and develop substantial institutions to serve their common needs, but as bivouacs for the duration. Some of them may, in fact, become permanent, but there is no present expectation of future continuance that can serve as a resource in meeting the present situation. The actual permanence of these artificially inflated communities, if and where it occurs, may indeed only perpetuate the problem they present. Chicago, for example, acquired an apparently permanent Negro problem because of the thousands who came to the city for work during the First World War and remained when the work and the war were over.

Sociologists estimate that any community which has a sudden fifty per cent increase in population may find itself in a serious situation, while one that has a one hundred per cent increase is certain to face a crisis. If the community in question is a part of, or is closely connected with, a larger urban community in which population trends remain approximately normal, the general resources of the city may ease the strain in the industrial area. But in isolated and rural communities where the location of new industries has multiplied the population many fold—as has actually happened in not a few places—the situation may become completely demoralized unless there is aid from outside. For even in trailer towns life goes on. Children are born and grow and need schools and doctors and places to play. Adults with leisure time and money to spend—sometimes more money than they ever had before—have need of such institutions as stores and police.

A temporary aggregation of people, fortuitously assembled at the imperative demand of the country's need for war materials or drawn by the lure of high wages for the period of the emergency, housed as such a community is almost certain to be housed, does not have within itself the initiative and the resources to create for itself a wholesome community life. It needs help from outside.

Occasional reports from some of these mushroom communities, including oversized trailer camps, emphasize the fine spirit of neighborliness and mutual helpfulness that pervades them and the high state of morale within them. These pictures may be slightly rose-tinted, for the laudable purpose of stimulating the morale of the general public by showing how contented and cooperative the workers are in spite of adverse living conditions. Nevertheless one can easily believe that the reports are substantially true for the areas described and for the time when the observations were made. Neighborliness is a characteristic American trait, and some of our citizens of alien birth have brought with them a gift amounting to genius for cheerful gregariousness under the most congested conditions. But the war is young yet. We hope it will be short, but we have to prepare for it to be long. Inconveniences and privations that can be considered as a lark for a few weeks take on a different color when they continue for years. That a dozen shipwrecked people on a raft, or flood refugees huddled on the roof of a barn floating down the river, may live together for hours, or days, in a crowded and almost blithe comradeship of common danger proves nothing about the adequacy of these housing arrangements or the possibility of maintaining high morale under those conditions for an extended period.

The problem of helping the industrial boom town is to do whatever is humanly possible to create a well ordered community life in these places without the support that comes from the expectation of permanency but with sufficient stability to last for an indefinite and perhaps considerable time. The churches have a responsibility in this connection. Whether they think of their function as saving souls or performing social service, whether preaching the gospel or operating playgrounds and forums, or any combination of spiritual and social ministries, obviously they cannot do what it is their business to do unless they are there. The first duty of the churches to these industrial communities, therefore, is to give them churches.

The Maryland-Delaware council of churches has made an unusually careful study both of the needs and of the methods by which the needs can be met for the new industrial areas within metropolitan Baltimore. The first

concrete action was to secure, with the aid and encouragement of the Home Missions Council of North America, a "chaplain for defense housing areas." This chaplain, who is already at work, has about 50,000 souls in his parish. Certainly these displaced and transplanted civilian workers need a chaplain as much as the soldiers and sailors do. But since the ratio of one to 50,000 is grossly inadequate, the next step was to prepare a well considered plan for the establishment of churches. Here is the ideal situation for community churches. No other kind would be even thinkable. Under our existing denominational machinery, the only organizations having the resources and facilities with which to establish churches are the denominational boards. They consider it their primary business to establish denominational churches in locations where they may reasonably be expected to take permanent root, grow strong, and in turn to become supporters of the boards' efforts in establishing other denominational churches. Such a program is impossible in this sort of situation.

The Baltimore plan therefore undertakes to provide a set of principles and methods by which the responsibility for planting community churches in what is called the "emergency housing larger parish" may be fairly allocated among the various cooperating denominations. Provisions have been very carefully drawn to give every denomination complete freedom to maintain its distinctive teaching and practice and at the same time to enable it to minister without compromise or embarrassment to persons who cannot accept these distinctive tenets, and to enable such persons to accept their ministry without embarrassment or the sense of being put under pressure to conform to a religious system alien to their own minds. The key to the plan is the provision that members may join a local congregation, which has a transient identity of its own, while at the same time keeping their denominational affiliation unimpaired.

If the full text of the plan seems a trifle fine-spun and overelaborate in its provision for all sorts of contingencies, its spirit and intent are luminously clear—to enable a church of any denomination to serve a varied constituency without compromise and without proselytism. The actual details of any plan to accomplish that end cannot be stated in a nutshell, and no one who is interested in the project should be repelled by a few pages of specifications and conditions. They are worth studying. Those who have responsibility or opportunity for the organization of religious work in similar communities are advised to write to the Council of Churches (9 East Franklin St., Baltimore) for a copy of the document. Any who desire more information concerning the need for such service may get it by sending ten cents to the Federal Council of Churches (297 Fourth Ave., New York) for the June 27 issue of its *Information Service*.

The new industrial communities constitute a home missions field of a unique sort and of unprecedented extent. Only united action by the churches can serve it adequately. This is our newest frontier. It may or may not pass with the passing of the war, but it is terribly important while it lasts. Failure to meet its needs will leave scars that will remain long after the trailer towns have dispersed and the war industry communities have disappeared.

Fair Play for Poets

EDITOR THE CHRISTIAN CENTURY:

SIR: Most of us cease to read poetry when we are out of our twenties. This is only another way of saying that at the age in which our education should be beginning, it stops. Certainly for the reading of poetry a man of thirty should be prepared by life itself. But it is more likely that by that time he is equipped with a standard of what he considers poetry—"as for this modern stuff—pshaw!" or whatever is the latter-day interjection.

But to such a man I would gently but firmly put the question, "How is a poet to begin? Can he be an old master on the appearance of his first volume?" Surely some must be found who are willing to listen to new voices. And the lamentable experiences of young poets in other ages should have a sobering effect upon you and me when a new thin volume is before us by a poet unknown. "Fair play for poets!" I say, and I know you will agree.

I turned up the other day a poem by Lewis Carroll, a benefactor of all nurseries and of places beyond. He describes a youth asking his grandfather to give him guidance in writing poetry; the poem is headed, *Poeta fit non nascitur* ("A poet is made, not born"). The grandfather gives prescriptions which might have been addressed by any caustic critic of the poetry of 1942. Here are some of the lines:

> For first you write a sentence
> And then you chop it small,
> Then mix the bits, and sort them out
> Just as they chance to fall;
> The order of the phrases makes
> No difference at all.

Can you hear one of your friends saying this and adding—

> Next, when you are describing
> A shape or sound or tint,
> Don't state the matter plainly
> But put it in a hint;
> And learn to look at all things
> With a sort of mental squint.

And when we come to the lines—

> And evermore be sure
> Throughout the poem to be found
> Consistently obscure—

"That is the stuff to give them!" someone will remark, thinking of the present-day poets. But these lines must have some relation to those secure, Olympian, Victorian poets who are held up to the imitation of would-be singers! Who were writing in 1872?

Does it seem probable that the newcomer has not only to meet with the charge, "You are not a Tennyson!" but also with the same reproaches that Tennyson and other poets had to meet in their day? Young poets are always "obscure." So are young composers; so are young artists!

But there is always a snag somewhere. Because a new poet is so treated it does not follow that he is a great poet. All that does follow is that an unfavorable hearing does not decide the matter. Let there be fair play for poets, but not "free seats for all on Parnassus"!

Ever yours discursively,

QUINTUS QUIZ.

Our Russian Ally

By William Henry Chamberlin

AMERICAN public opinion has somehow never been able to take the Russian revolution and the Soviet regime which emerged from it realistically. The first tendency was to interpret the revolution as a senseless and brutal orgy of destruction, completely devoid of ideals or rational objectives.

More recently the pendulum has swung violently in the opposite direction. Enthusiasm over the stubborn Russian resistance to the German invasion has led to an indiscriminate whitewashing of Stalin's regime, to attempts to gloss over or even to deny its essentially and unmistakably totalitarian character. An ex-ambassador to Moscow paints a mushily sentimental picture of the Soviet dictator as a man on whose lap a child would sit, to whom a dog would sidle up. Whatever may be Stalin's points of attraction for children and dogs, it remains an indisputable historical fact that he is responsible for the death of every one of his six associates in the political bureau, or highest steering committee of the Communist party, at the time of Lenin's death—Zinoviev, Kamenev, Rykov, Bukharin, Tomsky and Trotsky. It would be difficult to estimate how many other lives have been sacrificed to the consolidation of his regime.

Hostility to Religion

A popular war correspondent, on the basis of an abbreviated visit to Moscow, announces that he saw no signs of anti-religion and that the Soviet constitution was meticulously observed. This in spite of mountainous evidences to prove that the Soviet regime has been the most ruthless and systematic of all the dictatorships in hostility to all forms of religious faith. As for the civil liberties provisions of the Soviet constitution, there has never been even a pretense of putting them into execution, of permitting, for instance, freedom of speech or of press or opposition political parties.

Both militarily and politically there has been a dangerous amount of wishful thinking about Russia. The apparently obvious but superficial and misleading parallel between Napoleon and Hitler has been badly overworked. Actually the technical differences in the conditions under which the French armies of 1812 and the German armies of 1942 have operated in Russia are so enormous as to be far more important than the similarities. There was not a mile of railway in Russia, or indeed in Europe, at the time of Napoleon's invasion. There were no tanks, no trucks, no airplanes. All these modern inventions have greatly eased the problem of conquering and holding down large stretches of territory.

The ill-fated French invasion of Russia took the form of a march to Moscow, accompanied by two or three severe battles with the defending Russian forces, and a catastrophic retreat. It was all over in six months. The German drive into Russia has not reached Moscow, but, apart from this, it has been far broader and deeper than Napoleon's invasion. There is nothing to show that its full force has been reached in this second year of the war.

If anyone would take the trouble to look back to the newspaper headlines of last winter and spring he would find an amazing number of foolishly and extravagantly optimistic reactions to events on the Russian front. Key Russian towns in German hands—Kharkov, Kursk, Orel, Vyazma, Bryansk, Novgorod, to mention a few—were repeatedly about to fall. But they never actually fell. The headlines were full of German armies that were "faced with annihilation," "encircled," "trapped." But the traps did not spring. The cold hard facts of the Soviet-German war are that Hitler's forces overran about half a million square miles of Soviet territory and conquered a far greater expanse of Russian territory during this first campaign than the German armies occupied in Russia during three years of the First World War. There was a retreat, but not of major proportions, during December and January. During the last months the Germans have resumed their advance and have come dangerously close to cutting off Soviet communication with the immensely important Caucasian oil wells, besides overruning new important industrial centers and rich agricultural territory.

We have perhaps become hardened to military disappointments, to the failure of our sources of news to prepare us adequately for new, unfavorable developments. Part of the responsibility here lies with the instinct of the press, which is, after all, a commercial institution, to lean over backward in the direction of giving the public what it wants in the way of hopeful news. Another part lies with the organs of censorship in foreign countries, which prevent correspondents from sending full or unvarnished stories. The Soviet government has given very meager observation facilities even to accredited military representatives of the United States and Great Britain, and it has been a long time since a foreign correspondent in Russia has been able to send a story which would indicate that he had been permitted to come within hundreds of miles of the theater of most active fighting.

Our Totalitarian Ally

More serious than the overrating of the prowess of the Red army or the premature assumption that Hitler, like Napoleon, would inevitably find the grave of his military ambitions in Russia, is the systematic glossing over or misrepresentation of the totalitarian character of the Soviet state. It has become almost a matter of lèse majesté to classify Stalin's regime among the dictatorships. There have been several cases when books that would have given an unfavorable picture of Stalin and his methods have been withheld from publication.

All this self-imposed censorship in regard to Russia seems to be based on two false assumptions. The first is that Stalin's feelings might be hurt and he might quit fighting if we persist in taking a realistic view of his regime. This is pretty obvious nonsense. Stalin is fighting only because Hitler has left him no alternative. There is nothing

in his record to suggest that he would continue the war one day out of regard for the interests of the United States and Great Britain.

Stalin is a super-nationalist and an isolationist. He might be described as the "Russia First Committee" that has never dissolved. Unlike the United States, with its experiments in lend-lease and other means of influencing the course of war without formally declaring hostilities, the Soviet dictator maintained the most rigorous and scrupulous neutrality during the period that elapsed between the conclusion of his pact with Hitler and the German attack. As late as last February his public assurance that Russia desired no territorial gains at Germany's expense, that the German state and the German people would go on, whatever might become of Hitler, could quite reasonably be interpreted as a bid for peace in the event that some German military clique would upset Hitler. Only after it became clear that Hitler was determined to push on to conquest in Russia, that the very existence of his regime was at stake, did Stalin commit himself to the alliance with Great Britain and the understanding with the United States which followed Molotov's visits to London and Washington.

No Ideological Affection

So it is quite unreasonable to assume that Stalin might relax his military efforts in a huff because someone in America had pointed out the totalitarian character of his regime. If he is fighting "our war" in the sense that he is tying up large German forces which would otherwise be available for use elsewhere, he is not fighting out of any ideological affection for democracy and individualism or indeed for any other cause except elemental self-preservation.

A second false assumption that has made wide progress is that the Soviet system must be fundamentally different from the National Socialist simply because the two are at war. This will also scarcely bear serious examination. History is full of examples of wars between states of the same general form of government, between monarchies, between democracies, between oligarchies. There is no reason why two totalitarian states should not also fight each other for nationalist and economic reasons, and this is what is now actually happening as between Germany and the Soviet Union.

Our revolutionary ancestors were glad to accept all the help they could get from absolutist France without feeling any obligation to represent France under the Bourbons as a republic or a democracy. In the same way, now that we are involved in the war against the Axis, we have a strong military interest in keeping the Soviet Union fighting, in sending to Russia all the munitions and supplies that can be dispatched under present difficult transportation conditions. But this is no reason for falsifying the character of the Soviet regime.

As a matter of fact, the relatively successful showing of the Soviet Union in land fighting is largely attributable to the totalitarian elements in its system, to the total subordination of the individual to the state, to the state control over the national economy and to the regimentation of thought. This fact leaves no room for doubt in regard to war. A totalitarian political and economic organization, whether of the National Socialist or Communist type, is a militarist's dream. It is the ideal means for realizing that most horrible conception of modern times: total war.

Points of Likeness

The points of similarity between the regimes of Stalin and Hitler are numerous and striking. Under both systems there is a single party as the repository of executive power; and this party is headed by a supposedly infallible leader. The technique of government is the same in Moscow and in Berlin: it is a combination of unlimited propaganda with unlimited terrorism. Under both regimes, although in somewhat different ways, the individual, in peace as in war, is always liable to be mobilized in the service of the state. The government is able to direct all the economic resources of the country to military ends. Both systems make a fetish of manual labor and of exalting the common man at the expense of the intellectual. Both are utterly contemptuous of civil and personal liberties. Both are committed to the proposition that the end justifies the means. Both have carried through some useful social reforms, although it is doubtful whether any social reform achieved under communism or national socialism would not be equally feasible under a democratic system animated by high social idealism.

Even the "anecdotes," or satirical stories, which crop up under the two systems where there is no liberty of publication, are amusingly similar. I have heard the following imaginary story both of Hitler and of Stalin. The dictator, seeking relaxation, goes incognito to a moving picture show. When his own picture is thrown on the screen the audience rises and bursts out in applause. The dictator remains modestly seated. The man next to him leans over and remarks solicitously: "Many of us feel just as you do. But it would be a good deal safer for you to get up and join in."

Russia Is Totalitarian

In order to be prepared for what may come both in war and in peace it is important for us to remember that the Soviet Union, our military ally, is a totalitarian state and that it is, therefore, almost predestined to regard certain important problems from its own special angle. The following concrete illustrations will serve to illustrate this point.

First, the totalitarian state, subject to the uncontrolled will of a single man, can make spectacular changes in foreign policy much more easily than a democracy. The Stalin-Hitler pact of August 1939 is a case in point.

Second, a totalitarian economy is predominantly isolated, state-controlled and self-contained. It simply does not fit into the nineteenth century pattern of a world where economic relations were left largely to the interplay of free enterprise. Free trade, from the standpoint of the totalitarian economy, is a complete anachronism.

There is a noteworthy lack of correspondence between the ideal of freer trade which Secretary Hull has been constantly preaching, between the vision of a world where economic barriers will be lowered if not eliminated, and the Soviet economic practice of the last quarter of a cen-

tury. Practically every feature of totalitarian economy, including the managed currency without international exchange value, originated in the Soviet Union. There is a Soviet conundrum that runs as follows: "What money in the world is the jolliest to travel with?" The answer: "The Soviet ruble, because foreigners always laugh when they see it."

Soviet economic practice, it may be noted, has also not been favorable to any scheme for providing equal access to raw materials. Absolute control of natural resources and the use of foreign trade as a political weapon are inherent in the nature of the Soviet system.

Third, the Soviet brand of totalitarianism, like other varieties of the same system, does not harmonize with ambitious schemes of world federation, involving the development of a cosmopolitan, international spirit and calling for a large abrogation of national sovereignty. Russians seldom do things by halves. The Russian revolution was first conceived by Lenin and his associates as the prelude to a world, or at least a European, revolution. It was expected that the more advanced industrial countries might play more important roles than Russia itself. Extreme internationalism, as regards communist and working class movements in other lands, was the rule during the first years of the Soviet regime.

But during the last decade Stalin has gone nationalist and isolationist to an extreme degree. Foreigners have been discouraged from traveling and residing in Russia. Every trace of foreign cultural or ideological influence has been barred out. Almost no Russians are permitted to receive foreign newspapers or magazines. The younger Soviet generation is probably more ignorant of the outside world, more cut off from contact with other countries, than the younger generation of any other large country in the world.

The grip of nationalism is strong in every country. But the Soviet Union, deliberately isolated by the desire of its rulers from foreign contacts, would present special difficulties in such matters as the enforcement by mutual inspection of armament control or the organization of an international police force. One would have to be extremely optimistic, not to say naive, to believe that the Soviet contingent in any such police force, if put to the test, would place loyalty to some supra-national arbitral authority ahead of loyalty to the regime which is in control of the country.

Now it is conceivable that the war itself may bring about great changes in the Soviet system. War has often performed this function in Russian history. The Crimean War directly preceded the liberation of the serfs, the Russo-Japanese War the grant of the first Russian constitution, the First World War the downfall of tsarism and the establishment of the Soviets. And wise and patient statesmanship may find means of bridging over some of the difficulties which inevitably arise when a totalitarian regime is invited to participate in plans of international reconstruction.

But it is idle to pretend that these difficulties do not exist. We shall only be letting ourselves in for new headaches and disillusionments if we do not realize that the totalitarian system antedated Hitler and may well survive his fall, if we do not interpret Stalin's system with the same cool-headed realism which the Soviet dictator, one may be sure, brings to his contemplation of ours.

Universalism or Totalitarianism?

By Elmo A. Robinson

WHEN a man says, "Japanese are treacherous" or "Americans are noble," accuracy in thinking requires that we ask the speaker to indicate whether he is referring to all Japanese or to some, to all Americans or to less than all. This distinction between "all" and "some" is fundamental in our culture. Related to the word "all" are many other words which express the same idea. From a much longer list in the thesaurus one might select absolute, catholic, collective, ecumenical, total, united, universal, whole. Each of these has become the root word for an important religion or philosophy: absolute idealism, catholicism, collectivism, ecumenicalism, totalitarianism, unitarianism, universalism, holism. Much as these systems differ from each other, they agree in ascribing supreme importance to some aspect of allness. On the other hand, among the words which relate to *some,* none has been transferred to an important philosophy.

From the list of "allness" words two are particularly timely now: universalism and totalitarianism. Among Christian thinkers universalism has sometimes signified the tendency of Christianity to evangelize all types and conditions of men in all parts of the world. More commonly and more specifically it has referred to such doctrines as "God is the father of all men," "Christ is the Savior of all men," "All men will be saved." These doctrines have often been regarded as heretical or conducive to immorality, or at best as wishful thinking. But the minority who have accepted universalism in this specific sense includes Clement of Alexandria, John Scotus Erigena and many another respected Christian thinker.

In the United States the Universalist Church was an early denomination which still persists as a small but vigorous group. Among the several doctrines about God, Christ, the Bible, just punishment for sin, which Universalists came to believe it important to emphasize, the most typical was the belief that all men will be saved. At one time they expressed it in these words: the Holy Spirit "will restore the whole family of mankind to holiness and happiness." Later they asserted "the final harmony of all souls with God."

Universalists directed their arguments against those who

taught that some men, but not all, will be saved, that some souls will enjoy holiness and happiness and harmony whereas others will be condemned to endless torture in hell or (as the age became more squeamishly Victorian) condemned to annihilation through a process of divine euthanasia. This emphasis on someness rather than allness led Universalists of the controversial era to label their opponents "partialists." What is significant today in this rebellion of nineteenth century Universalism? One important truth and one important error stand out.

The truth is this: when we consider questions of ultimate significance, all men have to be put into the same class. Universalists believe they were the first advocates of a classless society. Usually they located this society in heaven, but now and then an Adin Ballou tried to bring it down to Massachusetts soil. The essential words in "All men will be saved" are "all men." Granted that there exist what Paul called "diversities of the Spirit" and what our psychologists name "individual differences," nevertheless there are relationships and situations with respect to which it is impossible to be partialists. Universalists denied that some men can be happy in heaven while those they love suffer in hell.

A Divided World Will Perish

Other Christian groups, although accepting this bifurcation, have rejected other partialisms. They have sensed the incompatibility of Christianity for part of the world and paganism for the remainder. Lincoln's intuition rejected a form of partialism in grasping the truth that a nation cannot endure half slave and half free. Socialists have repudiated the partialism which splits men into warring economic classes. Statesmen are learning that it is becoming increasingly difficult to guarantee any minimum of health or education or peace or security for some men to the exclusion of others. Now we are being driven by unwelcome but inescapable facts to paraphrase Lincoln: this world cannot endure half totalitarian and half democratic. There is a relentless all-or-none principle which renders all ultimate partialisms impossible. It is this truth toward which early Universalists were groping with their dramatic proclamation for all men.

Their error was a common one. Both by them and by the partialists whom they opposed this error was hidden in the assumption that the processes of history as we now know them will some day be brought to an end in a last judgment, after which men will enter upon a "final" and "everlasting" existence. In heaven, and in hell as well, nothing of any novel significance was expected to happen. In the simple teachings of Rellyian Universalism the formula was: original bliss, present sinfulness, ultimate restoration.

Threefold analyses have often been proposed by writers and interpreters of history. The most famous is the Hegelian dialectic and its modification by Marx. I am not affirming any direct influence between Universalism and Hegelianism or Marxism, but Christian socialism did propose to bring the Universalist's heaven down from the skies, thus saving all men from the hells of unrequited toil and social insecurity. One sect of Universalists, the "death and glory" group, taught that sin arises only from bodily impulses, that when death delivers from the body there can be no more sin, and thus that death brings automatic salvation. Similarly socialists used to argue that sins and social evils are due solely to the organization of industry. Deliver us from the profit system, they said, and drunkenness, prostitution and war will cease forever.

Adolescent Finality

Today any such philosophy of finality is a cultural lag. There is an inconsistency in Hegel's emphasis upon dialectical change and his conviction that this dialectical movement, having reached its climax in his own logic and in the Prussian state, must now cease. There is an inconsistency between the Marxian emphasis upon dialectic change in history and annihilation of change in the communist state. There is something which clashes with reason in these tacit slogans of salvation to end all further salvation, of change to end all future change, of progress to end all progress, of war to end all wars. There is something adolescent about these promises of finality, whether on earth or in heaven, whether it be a guarantee of democracy to our great-grandchildren in perpetuity or "one far-off divine event toward which the whole creation moves." Static finality was the error of early Universalism.

It was against this philosophy of fixed finality, of changelessness, of "nothing doing," that William James rebelled with his accusation of "block universe." The philosophical finality which he attacked is known as absolute idealism. Now absolute idealism has been shown to be contributory in fact, although not I think by necessity, to the development of nazism. And James' rebellion against that philosophy, and the continuation of that rebellion in Dewey and Whitehead and others, has enabled us to face a universe from which novelty is never absent and in which cessation of significant events is never possible. We now understand that neither the good earth nor the good heaven is to be defined in terms of finality. The essence of this United States which we prize is to be found in no unamendable Constitution, no fixed institutions of government, no folkways imposed on all future generations. The supreme values are to be found not at the end of the rainbow, not when the process shall have ceased. They emerge from the process itself.

Abounding in Strength and Beauty

Any picture of a final and permanent state of the world reduces the principles of Christian living to a temporary status. For such a picture predicts a period in which Christian processes, as we now know them, will cease. "In contrast with this idea of a progress towards the terminus of some blessed state of self-satisfaction, there has very properly been conceived the idea of the infinite progress of the infinite spirit, which perpetually generates new contrasts and perpetually rises superior to them. But let it not be lightly supposed that this progress signifies a continual condemnation of men's work to futility and a wild race toward the unattainable; everything is transitory and everything is preserved in progress. . . . The most evident proof of this is to be found in art and poetry which are never self-satisfied, but always create new forms whose

created works stand there like deities upon a serene Olympus, abounding in strength and beauty." (Benedetto Croce, *History as the Story of Liberty*, p. 54.)

Universalism implies allness. Totalitarianism also implies allness. And yet totalitarianism is not universalism. For totalitarianism is deceptive; it is a form of partialism. It is no proclamation about all men; it is a proclamation about some men. Some men are to be saved for an earthly heaven of power and plenty. Other men are not capable of being saved, not worth saving. They are the outcasts of the race. Exile the Jews, get rid of the Christians, annihilate our external foes, proclaimed Hitler, and the day of salvation for the Germans will be at hand. What is there then in totalitarianism which is total? Totalitarian states, says Croce, "are not instances of total harmonious cooperation, but of comprehensive and total subjection." They demand that men make a total response of body and soul to a partialist state as the supreme value.

The nazi government has provided the world with a fairly large-scale demonstration that an endless hell is impossible in a universe controlled by the God men have come to worship through Jesus. It has provided visual education about the subject of hell, making its meaning far more vivid than the present generation of polite Christians could otherwise have hoped to attain. For are not nazi concentration camps highly successful foretastes of the alleged wrath to come? Are not their wholesale plunderings of refined and cultured men of other nations and races illustrative of what the doctrine of hell leads us to expect will occur on a grander scale, stripping those who have hidden behind "the filthy rags of righteousness" but who lacks credentials for heaven? Is not the nazi ideal of a ruling nation, whose citizens enjoy a life of bliss and are indifferent to the deprivations and sufferings of the subject nations about them, an attempt to establish on earth that traditional cleavage between the saved and the lost which the doctrine of hell teaches? And if that doctrine be true, does it not imply that the God of the universe is incarnate in Hitler and Göring and Göbbels, and that men have been mistaken in looking to Jesus for a revelation of the divine will?

Christianity as Dynamic Universalism

These are purely rhetorical questions. The nazi philosophy offers the maximum empirical proof that partialism is a fallacy. To this fallacy Hitlerism joins the fallacy of finality. Hitler has boasted that his battles will determine a status for Germany in relation to her neighbors which will persist unchanged for a thousand years. Thus in Hebrew phrase he repeats the old error of supposing that the arrow of time can be motionless. But in this respect he differs little from those spokesmen of religion or of statesmanship in our own country who suppose that either God or themselves will arrange forevermore to keep the Japanese in Japan, the agitators in jail and the wicked in hell, and that into this permanent solution no element of change will be permitted to intrude.

There is nothing new about cruelty, partialism, the love of power, the impulse to dictate, the wish for finality. The church itself has not always been free from these qualities and motives. Some of its leaders have proclaimed, some still proclaim, a gospel which is static, partial and totalitarian. And yet to these errors, it may be maintained, genuine Christianity is opposed. This opposition is summarized in the assertion that the message of true Christianity is dynamic and universalistic. It is universalistic in the sense that it is good news to all men about One who is the Father of all. It is dynamic in that it is itself eternal process.

Both Christianity and totalitarianism demand a total response. But these totals are qualitatively different. For the total allegiance of the nazi is an adolescent subjection, and therefore not really total. In its willingness to give unquestioning obedience to a führer it represents a static stoppage of time, an unwillingness to become a responsible individual, a fear of maturity. Christianity, on the other hand, in exalting personality, invites the total response of the fully developed man. In this it finds itself allied with democracy.

Not everything called nazism is bad. Not everything called Christianity is good. But by understanding what totalitarianism is, Christians may clarify their ideas of what Christianity ought to be and hence of what it really is—dynamic universalism.

BOOKS

Inside Germany

WILL GERMANY CRACK? *By Paul Hagen. Harper & Brothers, $2.75.*

I HAVE ASKED the indulgent literary editor to break a rule and permit me to comment on this book, even though a commendatory review has already appeared in these pages. I do this chiefly because I want to bear the witness, which I happen to be in a position to bear, that when it comes to writing of conditions inside Germany on the basis of information gathered through underground channels, Paul Hagen is the real thing. A good many sensational books are being published these days, written by men whose alleged connections with underground movements in the Third Reich are open to serious question. Not so Hagen. I have myself watched him while he was directing underground activities from Paris and from Prague, as well as from some other places which had better not now be identified, and I have been as deeply impressed by the analytical and objective quality of his mind as by his quiet but ceaseless daring. Now that he has settled down in this country "for the duration," these same powers of analysis and objectivity are being used to edit the invaluable *Inside Germany Reports*. They give his book, it seems to me, extraordinary value.

The important thing which this book supplies is a coldly dispassionate study of the actual situation with regard to a number of basic economic factors in today's Germany—food, fuel, iron and steel, the condition of the railways, clothing, fodder, the production of farm implements. Along with this goes one political study of major significance—the first analysis I have seen of the relation of the generals to Hitler, to the nazi party, to the Himmler machine that makes sense. And the book closes with a chapter on "How to Beat Hitler Politically" which should prove worth ten divisions to Mr. Churchill and President Roosevelt if they would give it the

careful study it deserves. At a few points the book fails to furnish information one would like to have. It says little, for example, about the oil situation inside the Reich, or about the effect, both material and otherwise, of the British air raids. But even these silences are a measure of its solid worth. When Hagen does not know, he keeps still.

Perhaps the most important fact brought out by Hagen is the growth of Germany's labor problem. The steady attrition of trained mechanics and the increasing resort to use of prisoners and other workers brought in from territory which Hitler has overrun (Hagen has statistics to prove that there are now more than 5,500,000 of these foreign workers in Germany) may not make as sensational reading as tales of secret radio stations and forbidden newspapers and pamphlets. But Hagen insists, and I think proves, that if Germany is to disintegrate internally, here is the source from which infection will spread most rapidly. If you are looking for a prospectus of nazi weakness which is based on something more than wishful thinking or sheer romancing, by all means consult this book.

PAUL HUTCHINSON.

Beginnings of American Christianity

RELIGION IN COLONIAL AMERICA. *By William Warren Sweet. Charles Scribner's Sons, $3.00.*

IN THIS VOLUME we have the first installment of what is to be a three-volume history of American Christianity. The quality and comprehensiveness of this volume, and the reputation of its author for accurate and unbiased historical scholarship, justify a confident expectation that the completed series will be a landmark in religious historiography and that it will be a long time before the whole story will have to be told again on this scale. There will still remain plenty of room for more detailed studies in limited areas, and for the enrichment and clarification of knowledge by the utilization of fresh source materials as they come to light.

Professor Sweet is himself a diligent researcher in documents and early printed sources. Besides writing his well known *Story of Religions in America* (the best one-volume treatment) and half a dozen books on aspects of Methodist history, he has edited three large volumes of source materials concerning the churches (Baptist, Presbyterian, Congregational) on the frontier. All this makes excellent preparation for the writing of a large-scale history of the planting and growth of religion in America. The present volume is limited to the British colonies which ultimately became the nucleus of the United States. It may be presumed that the scope of the total work will not extend beyond our national boundaries.

Early writers, and some later religious writers who ought to have known better, represented religious zeal and the desire for religious liberty as practically the sole motive for the planting of the first colonies. A school of historians of more secular mind have gone to the other extreme, emphasizing the economic drive and playing down the religious motive to the vanishing point. Professor Sweet strikes a judicious balance between the two. While taking due account of the economic pressures, the proprietors' and gentlemen adventurers' eagerness for profits through trade, the land-hunger of the landless classes and the general urge of crowded and harried Europeans to seek *Lebensraum* in the limitless spaces of the new world, he still finds substantial proof of the primacy of the religious motive for colonization. And in that connection it may be added that, as he shows, the anti-Catholic motive also had considerable weight in Protestant England. Spain and Portugal had already got the jump; and with both, the building of colonial empires was essentially the building of Catholic empires. England and Spain were chronically at war. Their political, commercial and religious rivalries were inextricably interwoven. Those who comment harshly upon the inhospitality of the English colonies toward Catholics should reflect upon the complete exclusion of non-Catholics from the Spanish colonies, not only in the seventeenth century but for a century before and after.

Some difficult problems of arrangement confront the historian of American Christianity. The author of this volume has chosen the somewhat unusual method of tracing separately the course of each main stream from its first appearance on American shores (with due attention to its European background) to the end of the period under consideration. The disadvantages of this arrangement are that the reader is required to make the chronological journey through the seventeenth and eighteenth centuries seven times as he follows the fortunes of as many groups, and, further, that it sometimes necessitates the presentation of minor strains in a given situation before the situation itself has been set up. For example, we have a full account of the infiltration of Anglicanism into the Puritan colonies of New England and into Quaker Pennsylvania before the founding of these colonies and their main streams of Puritanism and Quakerism have been presented. The advantage is that the reader gets an ordered and chronological account of the development of each of the principal types of religion. One may be very sure that Professor Sweet knew what he was doing when he adopted this procedure and that he made the choice after a careful weighing of the pros and cons.

The result of this arrangement, as well as of the selection of materials, is a rather heavy emphasis upon the history of churches. Seven of the ten chapters deal with Anglicanism, the Puritans, Baptists and Quakers, Roman Catholics, "Trade and Religion in New Netherland" (the Dutch Reformed and others in New York), German groups (Lutheran, Mennonite, German Reformed, etc.), and the Presbyterian Irish. Closing chapters discuss the Great Awakenings and the growth of religious liberty.

The documentation is extensive and accurate, and the reader is introduced to a wealth of relevant literature, much of which will be unfamiliar to him unless he is already a special student of the subject. It is a grand volume which leaves one with an appetite whetted for the other two. But it should be said that this one is sufficiently independent so that the reader who is not sure he wants to enlist for the duration need have no hesitation in committing himself to the extent of the colonial period. Some of the most vital material concerning American Christianity is in this section.

W. E. GARRISON.

The France That Is to Be

PRISONERS OF HOPE. *By Howard L. Brooks. L. B. Fischer Publishing Corporation, $2.75.*

"AT RIOM he [Blum] spoke for the clear-eyed, heroic France that every free man on earth loves and respects, the France that sleeps at Vichy, the France that, being immortal, will rise again." These words from a recent editorial comment on the Riom trials may well serve to introduce the France of which Howard L. Brooks writes. Men like Arthur Koestler (in *Scum of the Earth)* and Hans Habe (in *A Thousand Shall Fall)* have written with much bitter-

ness of that other France which today seems to be turning its back upon the glorious traditions of the "real France."

Brooks writes of a defeated and humiliated France, of a starving and agonizing France, but also of a France which, despite nazi tyranny and Laval treachery, remains unconquered and with quiet but persistent courage works and waits for its liberation. The author is minister of the Unitarian Church of Staten Island, New York. In April 1941 he took leave of absence from his busy parish and volunteered for service with the Unitarian Service Committee in unoccupied France. This book records his impressions of a three-month stay, working with the medical service of the U.S.C., visiting the concentration camps in Vichy France, helping refugees and—probably most important for the writing of this book—keeping his eyes and ears open. Since his return to America, Mr. Brooks has been an eloquent and persuasive missionary not only for free France and all it stands for but also for that imprisoned and shackled France whose voice speaks so pathetically from these pages.

Throughout his descriptions and interpretations Mr. Brooks writes with admirable restraint. He had plenty of cause to dip his pen in gall, but even his realization that in the presence of so much abject misery the best all the cooperating agencies of mercy could do was "a little" here and "a little" there wrings from him not so much denunciation as pity and resolve: "There was little that we could do, but that little, at least, had to be done. . . . I never realized so clearly as during the sessions of the committee in Nimes how inadequate is the number of those who are still struggling to give hope and nourishment to the men and women of Europe and how limited their means."

The chapter on "Concentration Camps" is dark and sinister. The conditions under which the thousands of men, women and children exist in concentration camps in unoccupied France are unspeakable. Even with the limited assistance of the various humane agencies still permitted to serve these unfortunates, and granted that there may have been ever so slight an improvement in their lot within the past months, the death rate from malnutrition, exposure, disease and other causes, if made public, would stagger the imagination. But, Mr. Brooks hopefully adds: "In spite of every indignity heaped on these utterly wretched people, they haven't sunk to the level of their tormentors. And so long as they don't, we have reason to hope."

"Reason to hope." Yes, this is the recurring theme of this book. It is the theme that rings in Mr. Brooks' ears when in the filth and misery at Gurs he hears an old man play a Beethoven sonata on an old battered piano that had been furnished by a relief organization. "Man does not live by bread alone," he writes, for everywhere there is still hope; sometimes only a glimmer, but hope still prevails.

Prisoners of Hope is the first of a series of books being published in collaboration with the Free World Movement. It has set a fine standard for the series.

KARL M. CHWOROWSKY.

Books in Brief

THE FRIENDS OF THE PEOPLE. *By Alfred Neumann. The Macmillan Company, $2.50.*

A review in the *New Masses* shows that the Communists do not like this novel of the Paris Commune of 1870-71. The reason is to be found in the ironical tone with which that abortive revolution is treated. The leaders of the commune are shown as a muddle-headed crew who never quite know where they are going or what the results of their desperate policies are likely to be. Even while they laud their own aims as "friends of the people," they are looking out for number one. And the people who follow them are generally as much in the dark as those who perish before their firing squads. Yet Neumann has told his story so persuasively that many a reader will say, after reading it, "Yes, revolutionary uprisings are probably a good deal like that." No wonder that the apostles of violent revolution don't like it!

DRIVIN' WOMAN. *By Elizabeth Pickett Chevalier. The Macmillan Company, $2.75.*

The publishers released this novel on the sixth anniversary of their publication of *Gone with the Wind.* This was no accident. You can draw your own conclusions as to their expectation. In the judgment of this reviewer, they are right. Moreover, M.G.M. bought the film rights for a staggering sum before the novel was published, and the Literary Guild made it its July book, not to mention the fact that the *Ladies' Home Journal* published it serially. This certainly establishes some sort of record for a "first novel." It is unquestionably big time fiction with everything that is needed to make it a popular success both in the rental libraries and on the screen. Apparently it was written with one eye, if not both, on Hollywood, with the demands of which the author's previous experience makes her thoroughly conversant. The story starts at the close of the Civil War with a fine Virginia family—mother and the girls and the faithful Negro house-servants—making a brave stand against the damnyankees who were indulging in a carnival of looting, rape and arson. This sort of picture is still widely popular in the south, and the damnyankees of the present are expected to like it because it gives them a pleasant feeling of broad-mindedness to be apologetic about their grandfathers' winning that war and to see the Knights of the White Camelia (forerunners of the Ku Klux Klan) pictured as heroes. Well, reconstruction was a pretty sad mess, if anybody thinks the national unity is going to be promoted now by bringing up all that just at this time. The story gets really good when it shifts to Kentucky, and all points south and east. There is a wealth of colorful incident. The real center of interest is the "tobacco war" in Mason county, Kentucky. There is a dramatic tale that has never before been put into fiction, and well deserved to be. The author knows the terrain and the traditions of that area, where her people have lived for more than a century, and she handles this material with real mastery. You will be meeting America Moncure on the billboards and on the screen pretty soon and will be engaging in hot arguments as to how she compares with Scarlett O'Hara. That argument may be started right now by saying that in the amount of iron in her blood Merry surpasses even the indomitable Scarlett, and that she possesses a fortitude and fidelity foreign to the Georgia heroine.

Books Received

The Babylonian Genesis, The Story of Creation. By Alexander Heidel. University of Chicago Press, $1.50. The translated texts of the Babylonian accounts of creation, with a scholarly discussion of points of similarity and contrast with the Hebrew Genesis and the possible influence of each upon the other. The author finds that the differences far outweigh the agreements. The question of the dependence of the biblical upon the Babylonian accounts is left open, but "there is no reason why anyone should be disturbed in his mind or lose his reverence for the opening chapter of the Bible."

Handbook of Federal Indian Law. By Felix S. Cohen. Superintendent of Documents, Washington, D. C., $2.00. (To be reviewed.)

A Deed Without a Name. By Eden Phillpotts. Macmillan,

$2.00. Phillpotts' imagination does not grow dim nor is his natural strength abated by the passing years. He can still produce a thriller with all the old punch and uncontaminated by any modern notions of the higher uses of fiction beyond sheer entertainment.

Junior Sermon Stories. By Jacob J. Sessler. Revell, $1.25.

This Critical Hour, and Other Heart-Searching Sermons. By Robert G. Lee. Zondervan, $1.00.

Youth Faces Today's Crisis. By Dan Gilbert. Zondervan, $1.00.

Why Believe? Sermons to Establish Faith. By Will R. Johnson. Zondervan, $1.00.

"Strengthen Thy Brethren." By Howard W. Ferrin. Zondervan, $1.25. "Pointers from Peter for power in Christian living. A devotional exposition of the First Epistle of Peter."

Life's Supreme Decision. By C. E. Matthews. Zondervan, $1.00. Evangelistic sermons.

In Quest of the Best. By Porter M. Bailes. Zondervan, $1.00. Evangelistic sermons.

The Secret of Spiritual Victory. By Amos T. Lundquist. Zondervan, $1.00.

Practical Proverbs for Everyday Christian Living. By C. Gordon Brownville. Zondervan, $1.00. *Not,* as one might fear, a collection of original aphorisms by a modern coiner of proverbs, but an exposition of some of Solomon's best by an able preacher, pastor of Tremont Temple in Boston.

How to Live in the Tropics. By Virginia Lloyd Hunt. Harcourt, $2.00. A practical handbook giving detailed instructions for the maintenance of physical and mental health in tropical climates—how to dress, what to eat and drink, how to combat diseases and insect pests, and a hundred other details that will be valuable to those who have to live under climatic conditions to which they have no racial adjustment. Not a word about the lure of palms and the magic of tropic nights, but much scientific information and sound sense about how to stay alive and healthy.

CORRESPONDENCE

Not a Liberal

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial comment on the New York state political situation you speak of Attorney General John J. Bennett as a "liberal." Where on earth did you get that idea? I agree with you that the President is playing politics at a most inopportune time (as witness the appointment of Judge Meaney to the federal bench in New Jersey), but it will take more than the President's opposition to him to make Bennett a "liberal," before or after Pearl Harbor.

Truth is that Bennett is an amiable coat-tail rider who emerged from political obscurity only once—to support Franco during the Spanish war. Even the American Labor party, which will endorse a candidate if he so much as parts his hair on the left, could not stomach Bennett. Regardless of who wins, New York state politics is a mess.

The Methodist Church, ALSON J. SMITH.
Bayport, Long Island, N. Y.

Three Ways of Resistance

EDITOR THE CHRISTIAN CENTURY:

SIR: Are not these three the only possible options we now have in confronting the challenge of the Axis powers? (1) We can resist them by force of arms and violence; (2) we can resist them by some other than violent means; (3) we can refrain from resistance.

It seems to me it would help if those who feel it necessary to talk about the sin of war would keep these three options, or rather the fact that there are only these three, always in mind. So much of this talk seems to imply we could do, or could have done, something else. Of course we could, but what? We could resist the Axis by some other means, or we could refrain altogether from resistance. What is the use of insisting upon the sinfulness of war if it is not going to lead to advocating some other alternative? Is there any need of condemning war in the abstract? Who is defending it, outside the Axis? Certainly not many of your readers.

If there are some other means than those our country is now employing for resisting the Axis powers, let's hear about them. If it were wiser not to resist the Axis at all, let's say so. Certainly we need all the wisdom we can get.

Personally, I think the Axis must be resisted, must be beaten. I wish it could be done, with even a fair hope of success, without this resort to violence. I even think that if we had done some things differently since 1918 we could have had a fair hope of meeting this Axis challenge, or rather avoiding its ever being made, without war. I think it a terrible thing now that there seems to be no way left but this first option, resisting them with war. Our sin is that we have given ourselves no other way and this sin, like so many others, brings its own terrific punishment. I do not believe we should compound this sin by committing the additional one of not resisting the Axis at all.

First Congregational Church, W. R. CATTON.
St. Johns, Mich.

One Friendly Society

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos the letter of Merrill F. Clarke in the July 29 issue of The Christian Century, may I say that the "Friendly Society" of our church seeks to "bear one another's burdens." At present we have 53 members. Every time there is a death in any family in the congregation, whether any member of that family belongs to the society or not, as treasurer of the society I deliver about $50 to $53 to the head of the bereaved family. Each member of the society pays a dollar. Our deaconess then buys only one modest floral offering, instead of one each from the church, women's association, Sunday school class, missionary society, C. E. or what have you. If the family is economically well off, it sometimes returns the money. Usually, however, it has been sorely needed and greatly appreciated. We hope to have 100 members in the society some day, so that we may make a more substantial contribution. We feel that this is one of the most truly Christian organizations of our church, and commend the idea to any other church.

Eighth Street Mennonite Church, G. E. STONEBACK.
Goshen, Ind.

Why Can't We Use Words Like These?

EDITOR THE CHRISTIAN CENTURY:

SIR: Liberal Christianity is not infrequently accused of being a woefully inconsistent religion. What else can the layman make of the brave but tragic attempt of The Christian Century and leading churchmen to reconcile the Christian's participation in war with his devotion to the way of love? We are told that we must fight this war "for victory" but in loving hopefulness "commit to the mercy of God those upon whom the bombs may fall." We must love our enemies but our love should not make us too squeamish about blowing them to kingdom come. Contrast this with the forthright intellectual honesty of a non-Christian nation at war. In the *New York Times* Ralph Parker gives us this editorial from the *Red Star:*

"We understand that Germans are not human beings. From now on the word German is a terrible curse; it is a word which makes one spring to arms. Indignation is not enough. You must kill. Every day you don't kill a German is a day wasted. Nothing is a gayer sight to Russian eyes than a German corpse. Don't count by days or by miles. Count by the number of Germans you have killed. Kill Germans—that's what your mother begs you. Kill Germans, your child begs you. Kill Germans, your country begs you."

In the same article popular Russian opinion is characterized in these words: "Only when people are infused with hatred, only when they reach the pit of fury that the very mention of the

enemy causes the urge to kill or to work with desperate energy to make arms to kill, can they reach the tempo and spirit with which Hitler can be beaten."

Sensitive, sensible American Christians cannot speak words like that. Why is this true? Christian reservations about war may some day make it impossible for a Christian nation to muster the fighting morale necessary to wage war. I pray God that that day be not too far distant.

Friends Meeting, HIRAM HORACE HILTY.
Clinton Corners, N. Y.

What He Really Said

EDITOR THE CHRISTIAN CENTURY:

SIR: My letter concerning the General Council of the Congregational Christian Churches was cut to read inaccurately on an important point. It said the council accepted Dr. Palmer's statement on the church and war. My letter did not say that. The fact is, an entirely fresh statement, based upon both Dr. Palmer's and the one proposed by the council executive committee, was the only one to come up for a vote.

Monterey, Mass. WILLIAM CLARK.

The Church Also Under Judgment

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to raise a question which has occupied my thoughts for the past few weeks. Is the church really at war? I am convinced that the true purpose of the church is not one of war and hate.

In various editorials appearing in The Christian Century this war has been rightly defined as the punishment of God. But just how inclusive is this punishment? Does God's wrath fall only on the nation or upon the church as well? Have we members of the church, as well as we members of the nation, fallen short of the glory of God? Has the church left undone things that should have been done? Can we of the church sit back and say, "It is the nation that is being punished for its sins and not the church"?

God's punishment is also on his church. His wrath is of the nature of a refiner's fire. It is wrath tempered with love, or love tempered with wrath. The nation and the church always stand under the wrath of God. When we forget this, we forget Calvary and the cross. Even though the church is enduring the punishment of God, it has a message that comes from the love of God as seen in his wrath. That message is indeed one of repentance. The nation calls forth its all-out war message but that certainly is not the message which the church needs to call out. "To kill" is not "to bear glad tidings." War, murder and capital punishment are all fruits of original sin. They are not "fruits of the Spirit." Since they are fruits of sin, the only hope left for the Christian is repentance and forgiveness.

Thus, is the church really at war? Yes, in the sense that it too is enduring the punishment of God. However, the aims of the church and of the nation are different. The nation aims to secure victory through force of arms. The church aims to secure victory through repentance and forgiveness in Christ. The nation hopes to "win" victory but the church hopes to secure victory as a "gift." The victory of the nation exalts the sovereignty of the nation but the victory of the church exalts the sovereignty of God.

But what shall I do since I am both a member of the church and a member of the nation? I do not profess to have a well rounded answer to the question. Just what are the ethics of one who is undergoing punishment? It would seem to me that the solution is to be found in seeking not only to know the will of God but also to do it. I am one who believes that it is possible to do the absolute will of God. A missionary answering the call of God does God's absolute will. His theology and ethics may not be perfect but he does the will of God. I also believe that it is impossible for one to do the absolute will of God absolutely, i.e., perfectly. The will of God in this situation is found in the words, "Repent ye." Now we must seek to do this. Can we repent? Yes! It is a hard thing to do but we can do it. Our repentance must be in faith. This is essential. We may not know just where our repentance will lead us in the field of ethics and world planning.

The only course and the only hope the church and the nation can really have is one that starts with repentance. We may not know all the answers but that is not the one thing essential. The one thing essential is to make our first steps of repentance. May God grant us the courage, strength and faith to make these steps!

Cottage Grove, Minn. ROBERT HAPPEL.

Tougher than the Peace Problem

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century is my favorite religious magazine, but I find in it too little attention given to the commonplace.

Right now I could write you a fairly decent article on "A Just and Durable Peace" or "The Japanese in the U. S." But for the life of me, I couldn't tell you or anybody how to wean a congregation away from hymns like "Stepping in the Light" or "When the Roll Is Called Up Yonder" and make them like hymns like Luther's "A Mighty Fortress." Do you know anybody who could write a helpful article on practical methods of improving hymn-singing in the small churches of this country, especially in the deep south? If you do, for heaven's sake, employ him at once.

Another thing—does The Christian Century have any ideas about how a minister can explain the stories of Adam and Eve and Jonah and the whale without making his people mad? I have a smattering grasp of Karl Barth's theology, but I haven't the least idea about the technique one can use successfully in interpreting the Bible to people who have never heard their pastor give a half-sensible explanation of the creation. I'm tremendously interested in the peace problem and the race problem and the "war is hell" question. But I'd also like very much to know how to deal with hymn-singing and Bible folklore.

Concord Park Methodist Church, CAXTON DOGGETT.
Orlando, Fla.

Protective Custody of the Japanese

EDITOR THE CHRISTIAN CENTURY:

SIR: Does the United States wish to continue its old-fashioned policy of treating Orientals as inferiors? The undemocratic treatment of Japanese in this country and the complete lack of any concrete statement of aims toward freedom for Asia's people can lead to only one thing—a more intense interracial distrust than before.

It is said that the Japanese are being placed in "protective custody." Does this mean that the citizens of the west coast are so undemocratic and hysterical that they cannot be trusted to refrain from mob violence against those who have been lifelong neighbors? It is difficult to understand why Hawaii, 2,500 miles closer to Japan, has not considered it necessary to take steps to round up its 150,000 Japanese.

Cannot and should not something be done at once about redeeming the thus far empty promises made to the Japanese-Americans regarding their living conditions as evacuees? Promised wages were $56 to $98 per month. Actual wages are $8 for unskilled labor to $16 per month for expert professional services.

Is it not inconsistent with our belief that all men should be accorded the same opportunities regardless of race, color or creed, when in fact the color of a man's face determines his freedom, his wages, the kind of house he lives in and the quality of food he receives? The very fact that we don't practice the democracy we preach is a terrific propaganda weapon in the hands of the Axis.

There has been no pronouncement of anything like a Pacific Charter to date. What has Asia to gain by resisting Japan, if America is determined not to relinquish any of her special privileges in the Orient?

There is certainly no excuse for not starting at home with a more intelligent treatment of our Japanese and Negro minorities. Poll tax laws restricting the franchise, "Jim Crow" laws relegating millions of Negroes to a virtual ghetto status and racial exclusion acts are all Hitlerian in principle.

Schenectady, N. Y. CHARLES W. PIERSOL.

NEWS *of the* CHRISTIAN WORLD

Disciples Reprove Evacuation Policy

1942 Convention Votes That Evacuees Should Be Freed—Elect Avowed Liberal as President

(Special Correspondence)

GRAND RAPIDS, MICH., Aug. 2.—The most hotly debated issue before the 1942 convention of Disciples of Christ was the evacuation and internment of citizens of Japanese ancestry. The 2,000 delegates to the convention, which closes today after having been in session since July 28, moved after prolonged debate in committee and sharp discussion from the floor to ask the government radically to change its present policy. Holding that removal of citizens from their homes and their internment in camps solely on the basis of their racial origins is "contrary to the American concept of justice," the assembly voted by an estimated 3-to-1 majority to ask the authorities immediately to set up hearing boards to determine the loyalty to the United States of citizens of Japanese lineage and to release from detention all who are found to have been detained without cause.

Ask Compensation for Evacuees

The convention, whose attandance was apparently not affected by wartime restrictions, held that the government should compensate citizens of Japanese ancestry for losses sustained by them through evacuation, and shoud aid them to find work. It declared its belief that "the future of American Christian missionary effort in the Orient, in Africa and in other lands is involved" in the effort to right this wrong. "What we do in this situation will have more important and far-reaching influence upon the colored peoples of the world than all the appeals we may make for confidence in the democratic cause in this world struggle." The convention asked the Federal Council of Churches and the Home Missions Council to aid in persuading the government to follow its views. The action was opposed by a number who held that criticism of the government on this issue will be welcomed by the Axis powers. Support for the action was urged because the internment policy is giving the Axis grounds for their charges that the so-called civil guarantees of democracy are a sham.

War Resolution Worries Laymen

The convention's discussion of the war issue opened what at first appeared to be an unbridgeable gulf. Several southern pastors, led by a former president of the convention, at first gave their support to a resolution submitted by an Oklahoma judge which said: "We pledge to the government of the United States our support and allegiance in whatever course it may determine necessary and essential in safeguarding throughout the world the religion of Jesus Christ and the democratic way of life." Laymen were particularly active in behalf of some strongly nationalistic resolution. One telephoned from Cincinnati to instruct his pastor how to vote. A minister who supported the resolution said, "We'll alienate a lot of money if we don't pass this."

Nevertheless this resolution failed of passage. Instead a substitute was approved which "called upon all Christians as citizens, according to the dictates of their own conscience, to loyally support the government." To a man who complained about the split infinitive, President W. A. Shullenberger of Indianapolis said, "Let it ride. We'll be fortunate if we split nothing more important in this argument." A denominational official protested against the conscience clause because "it weakens the whole thing." He was overruled. The "weakened" form was voted.

But the convention was not satisfied. Its constructive resolution attempted to set the issue in terms of the unchanging mission of the church. It supported the missionary enterprise as a peace builder. It urged churches to maintain Christian fellowship among members who hold opposing views on the war issue. "We deplore all attempts at incitement of hatred and call upon all Christians . . . to practice the way of love for all peoples. . . . A major responsibility of the church is that of creating a spirit of understanding, good will, repentance, forgiveness and sacrifice that will make possible the establishment of a peace that is just and permanent" It urged every one of the 8,000 Disciple congregations to study the findings of the Delaware Conference.

For World Government

The convention then proceeded to describe its idea of the essentials of a just and durable peace. It went directly to the economic causes of war and declared that the church must "find a Christian solution of these tensions." "The peace settlement should guarantee to all peoples freedom of religious worship, speech, assembly, conscience, the press, the arts and scientific inquiry and teaching." (Eight freedoms!) At the war's end, the church must help the nation provide relief and aid in reconstruction "upon a scale commensurate with the needs of humanity." It vowed to support "some form of world organization acting in accordance with a world system of law and possessed of power to make and enforce judgment in controversies among nations." The resolution was approved without opposition.

Missions Supreme

Against both of these controversies a considerable portion of the delegates practiced passive resistance by refusing to vote. The people who were primarily concerned with the institutional business of the church, especially its foreign missionary enterprise, in this convention outnumbered all others. Missions carry an appeal to the average convention-goer stronger than other things. This convention was gratified to learn that the 20-year-old debt of its United Christian Missionary Society, which reached $1,126,000 a decade ago, has now been paid in full. This has opened the way for the first

(Continued on page 989)

Chicago Pastors' Meetings Crowded

Sockman, Richard Niebuhr and Sizoo Lead Record Assemblies of Pastors in Summer Schools

(Correspondence from Chicago)

CHICAGO, Aug. 3.—To Presbyterian Seminary, Chicago, undoubtedly goes the honor of the largest pastors' conference in the country this summer. For its 13th summer institute, which ran from July 27 to Aug. 1, 580 ministers were registered. To cope with the crowd it was necessary to open the old Covenant Presbyterian Church across the street from the seminary. It had been abandoned by its congregation some 15 years ago, but had been rehabilitated by the seminary. Joseph R. Sizoo spoke there each day, and there James W. Clarke and H. Richard Niebuhr conducted classes of 300 and 200 respectively.

* * *

Build Laboratory Of Church

Seven alternative courses were offered at each of the four class periods each morning. Every board of the church was represented by its secretary. The secretary of the coordinating board of promotion, Arthur H. Limouze, presented a course on "preaching the Kingdom causes in wartime." This cooperation afforded a laboratory of parish work and denominational resources of amazing proportions. Another interest for working pastors was the craft shop where varied resources for constructive activity were made available to members of the conference under Harold Haydon, professor of practical arts and crafts at George Williams College. Frederick W. Thorne of New York, Presbyterian specialist in visual education, brought the latest resources in this field to the conference. He recorded the conference in action and sound and exhibited it on the screen the last evening.

* * *

Major Interest in War And Religion

The dominating interest in all classrooms was, however, the church's mission to men caught in the misery of a world at war. That both the Bible and Christian theology have a message for such men, a message which gives meaning to the experience and direction for the days to come, was the note sounded with rich variety and resounding vigor.

* * *

Wieman Says Conflict With God Is Creative

The same is true of the pastors' conference being held at the University of Chicago over the two weeks' period from July 27 to Aug. 9. Henry Nelson Wieman told this conference that this is a creative era, not by reason of some success story sort of social progress, but by reason of the conflict of sin with the God revealed in Jesus Christ. Samuel C. Kincheloe rescued the

term "morale" for real social significance and Christian content, revealing with disconcerting analysis how little any of our vaunted institutions is contributing to its creation aside from the Christian church. Millar Burrows of Yale introduced members of the conference to a new use of the English Bible by tracing through its pages the rich and sometimes rival relationship of ritual and law. The conference also offered a valuable course on campus religious work, led by Thornton W. Merriam during the first week, and a course on "counseling in marriage and family life in a time of stress."

* * *

Sockman Lectures On Preaching

The first week, Ralph W. Sockman gave the ministers some dimensions to shoot at in their preaching in his lectures on the "length, breadth, depth, height and volume" of preaching. The second week, John Sutherland Bonnell lectured on pastoral counseling, Wilhelm Pauck on crisis theology, Albert W. Palmer on preaching in wartime and William C. Bower on "Christ in Christian Education."

* * *

Chicago Leading Seminary Center

The University of Chicago conference also showed substantial increases in enrollment this year. These two conferences owe much to two men. The Presbyterian Seminary conference is indebted to Norman Richardson and the University of Chicago conference to Charles T. Holman. Both have served their respective conferences as deans since their inception. The Presbyterian conference, which is two years the older, has a substantial subsidy. The University of Chicago conference is compelled to be self-supporting. The expanding development of these schools in Chicago, already the largest Protestant seminary center in America, constantly increases the importance of this city in the religious life of our country.

CHARLES LESLIE VENABLE.

United Protestant Program To Aid Soldiers

A recommendation that "an inclusive united Protestant program" be inaugurated for men in the armed forces was adopted recently by the executive committee of the General Commission on Army and Navy Chaplains. It was agreed that the united program should take a name such as the "United Christian Fellowship" and that it should work through the General Commission on Army and Navy Chaplains, the Federal Council of the Churches of Christ in America, the World's Christian Endeavor Union and the International Council of Religious Education. A joint committee has been empowered to work out plans for the projected program.

Staff Correspondents Are Released

Two staff correspondents of The Christian Century are listed as among the people who have been interned in east Asia and have now reached Africa on their way home as exchange prisoners. They are Dr. Mowbray Tate of Bangkok, Thailand, and Dr. Theodore Walser of Tokyo. They are expected to reach New York in another month or six weeks.

Industrialization Rushed in West

War Industries Advance Factory Building Rapidly—Negroes Barred from Unions—Study Foreign Affairs

(Correspondence from Oregon)

PORTLAND, July 30.—An article in the July issue of *Fortune* on the three Pacific coast states estimates that "the war has speeded up the industrialization of this mining-lumbering-farming region by 20 years or more." These states have only one-thirtieth of the nation's population, yet they are reported to be building over one-fourth of its warplanes and one-third of its ships. In the Portland area it is expected that by the end of the year fully 150,000 workers will be employed in ship building. A 30 per cent increase in the population of the city this year and the coming of 200,000 new people into the area present a tremendous challenge to the forces of religion. Newcomers scattered over a wide area with inadequate transportation facilities, shipyard employees working six Sundays out of every seven, families temporarily located and with an uncertain future—such conditions are not favorable to church interest and affiliation. Officials of the Portland council of churches and denominational executives have organized for a survey of the problem and the shaping of a strategy. It is recognized that new united ways and means will have to be devised if the multitudes of newcomers are to be reached.

* * *

Williamette University Calls New President

George Herbert Smith, 37-year-old dean of administration at DePauw University, Indiana, assumes the presidency of Willamette at Salem, succeeding Carl Sumner Knopf who died in June of a heart attack following his resignation as head of the Methodist institution. The resignation was occasioned by differences with the university's board over his pacifist position. Dr. Smith is a graduate of DePauw and has been a member of its faculty since 1932.

* * *

Negroes Barred from Labor Union

Portland's largest shipyard workers' union, the A. F. of L. boilermakers' local, has repudiated its recently published agreement to admit Negroes. While a few skilled workers are allowed to continue on "permit cards," the majority of the race must serve in the shipyards as rough laborers and janitors, with the exception of electricians and machinists, who are eligible for membership in these locals. Negroes trained in national defense schools are denied cards in the boilermakers' union, which includes welders, burners, riggers and shipfitters.

* * *

Hold Big International Relations Institute

There was considerable hesitation on the part of the advisory board as to whether, under war conditions, the Northwest Institute of International Relations should hold a 1942 meeting. The wisdom of continuing was justified by the greatest interest and attendance in the eight years of the institute's history. Sponsored by Reed College, the University of Oregon, Portland public schools, the American Friends Service Committee and the Congregational Christian Council for Social Action, the institute assembled for its eight-day session a notable faculty, one of the most popular of whom was Howard Thurman, Negro educator from Howard University. Round tables and assemblies were held on Reed College campus, with evening "town meeting" discussions staged in downtown Portland and attracting large audiences. An innovation for the institute this year was the daily worship service. Religious exercises heretofor have been limited to occasional invocations. Teachers constituted the majority of registrants. Few ministers were present. A poll of attendants showed 67 per cent fully in support of the war and 25 per cent pacifists.

* * *

Presbyterian College Acquires New Campus

Albany College, for the past three years housed in rented quarters in downtown Portland, moves on Sept. 1 to its new campus five miles from the city. The institution has purchased a 60-acre estate, laid out in formal gardens and with swimming pools, tennis courts and greenhouses. The 40-room mansion and auxiliary buildings are easily adaptable to college use and will provide unusually beautiful and effective facilities for the 200 students to whom enrollment is now limited. The president will live in the seven-room dwelling of the former superintendent of the estate. Morgan S. Odell, recently head of the department of religion and philosophy at Occidental College, Los Angeles, assumed the presidency of Albany on June 1.

* * *

And So Forth

The Portland council of churches recently completed its annual financial campaign and exceeded its goal, the highest in more than a decade. The loss of the council's chief underwriter made necessary an effort to secure a larger number of smaller gifts. The result was the addition of 300 new contributors to the work of the council.

Religious ministries at the Portland Japanese evacuation center are maintained by Buddhist, Catholic and Protestant groups. Guest preachers from Portland assist the Japanese pastors every Sunday in serving the 3,500 interned Japanese.

RAYMOND B. WALKER.

Archbishop Temple May Start Tolerance Move

Establishment in the near future of a British Council of Christians and Jews, functioning under the leadership of the Archbishop of Canterbury, was indicated at the annual meeting of the Jewish Trade Advisory Council in Leeds. In a message from Canterbury, read before the council members, the archbishop declared: "I am trying to build up an organization which may resist intolerance and promote mutual understanding between Jews and Christians. It is most important that prejudices and false rumors that so easily arise should be counteracted in the most vigorous possible way." This country already has a National Conference of Christians and Jews.

Sabotage Charge Hurled at Drys

Alabama Wets Distort Protest Against Liquor Baron—Senator Warns of Danger of Losing War

(Correspondence from Alabama)

BIRMINGHAM, July 28.—The "million dollar bond breakfast" held in Birmingham some days ago—the first of a series to be held over the nation—stirred up a hornets' nest among Alabama drys as nothing else has done in a long time. The commotion arose from the fact that the drys protested vigorously against the featured speaker for the occasion. Birmingham's two leading newspapers, which are waxing fat on liquor advertising, jumped on the drys with might and main and made it appear that they were opposing the sale of bonds and sabotaging the nation's defense efforts. Editorials in the two papers spoke of the protest and its sponsors as "preposterous," "intolerant," "profoundly bad and deserving public rebuke." The district attorney threatened to send dry church and civic leaders to jail for interfering with the nation's defense.

The gentleman who caused all the commotion was Mr. W. W. Wachtel, president of Calvert Distillers Corporation, who is also national chairman of the war bonds and stamp council of the liquor and wine industries.

* * *

Drys Lectured on 'Patriotism'

Just three days before the breakfast the drys learned of Mr. Wachtel's connection with the liquor industry and that the treasury department was sending him to Birmingham. Immediately they went into action. Protests were made over the telephone to the breakfast committee and to the chamber of commerce, which was sponsoring the affair, and a long telegram, signed by heads of various temperance and church bodies, was sent to the secretary of the treasury. Finally, representatives of the dry forces went in a body to the chamber of commerce building to protest in person. But before they could make a statement or ask a question leaders of the breakfast committee launched into a 45-minute lecture on patriotism. The drys were given to understand that they were saboteurs, deserters in time of crisis, the kind of people whom Hitler and Mussolini would be proud of, and that they had little or no patriotism. Between accusations the lecturers expatiated on their own patriotic endeavors. Mr. Wachtel was notified of the protest but he came anyway, and in his address accused the drys of causing disunity and declared that anyone causing disunity in such times was sabotaging the war efforts of the government.

* * *

Church Paper Publishes The Facts

The next Sunday several ministers of the city preached on the matter and gave the facts in the case. Some of the temperance people had taken sides with the newspapers, misled by the papers' distortion of the facts. In its next issue the *Alabama Christian Advocate,* weekly organ of all the Methodists in the state and in adjacent parts, published one of these sermons and had a front-page editorial on the affair. All available copies of the *Advocate* were speedily sold.

* * *

Patriots Spend Sunday 'Socking' Hitler

Major Albert E. Baldwin, of the Atlanta Salvation Army, was the orator at the "Sock Hitler Show" on a recent Sunday at Legion Field in Birmingham. When plans for the performance were first announced the above title was emphasized, but for some reason it was dropped and the more dignified title of "Civilian Defense Loyalty Show" was adopted. However, the "socking" of Hitler was carried out in the program. An effigy of the führer was placed in a simulated trench at the entrance to the field and everyone was expected to throw a piece of rubber or some other scrap at the effigy as he passed in. The religious orator of the occasion, in speaking of the hardships that the allies will face before the war's end, declared, "Those nazi devils shall pay for this."

For several days the committees and newspapers played up the coming show, and predicted that at least 40,000 people would be present. Extra policemen were put on to handle the big crowd. The people were assured that the show would be over in ample time for them to attend church services that evening. On Monday the newspapers reported that about 10,000 attended the show.

* * *

State Liquor Store Closed To Men in Camp

Two new army camps with thousands of soldiers are located not many miles from Dothan, a town of 25,000 in the southeastern part of the state. Soldiers, white and black, have been helping themselves at one of the state liquor stores set up there. Conditions became so intolerable that the store and the town have been declared "out of bounds" to the men in camp. The *Dothan Eagle,* one of the wettest papers in the state, editorialized as follows:

"Prostitution is rampant in Dothan. The gals of glamor timed their arrival with the opening of Napier Field and Camp Rucker —army posts to which thousands of United States soldiers have been assigned. They ply their trade under the auspices of pandering taxi drivers and brothel operators. They are a menace to public morals and health. Drunken soldiers walk the streets. Ugly charges have been made that they have accosted respectable women in downtown Dothan. There have been fist fights. There have been brawls in public places which resulted in business houses closing their doors to prevent property damage. Many of these brawls, but not all, developed from imbibing too freely of liquor and beer. Drunk and rowdy soldiers are a menace to public morals and health."

The "out of bounds" order came after this editorial had appeared. The citizens of the city and county have decided to do something about conditions. An election has been called for Aug. 14 to determine whether or not Houston county shall remain "a hell-roarin' liquor community" or go dry.

ACTON E. MIDDLEBROOKS.

The publishers of Robertson's *Sermons,* Fosdick's *Living Under Tension* and many another great sermon-volume proudly present 1942's outstanding collection of sermons

THE PLACE WHERE THOU STANDEST

By Paul Scherer

"The jacket is right—the sermons are superb. Simple, unpretentious, brief, they are masterpieces of the homiletical art."—*N. Y. Herald Tribune "Books."*

"Trenchant, straight-hitting, extraordinary. They force one to look at the issue of his life whether he will or not."—*Philadelphia Inquirer.*

"The sermons glow with spiritual passion. They have a definite rootage in the Scriptures. They are alert to contemporary social needs. They have solid intellectual content. They have literary artistry." —*Religious Book Club.*

"Surpasses the expectations of even his most enthusiastic admirers."—*Pulpit Digest.*

"This is preaching!"—*Christian Century.*

Don't miss the year's best sermon-volume. Order your copy NOW!

25 sermons $1.50

HARPER & BROTHERS
49 E. 33rd St., New York

Is the Kingdom of God Realism?

E. STANLEY JONES

This book is creating a silent revolution in the religious life of America. When once you get hold of the basic ideas and outlook of the book, then arguments are at an end. You *see!* And when once you see, you are a-tingle with the sense that the sum total of reality is behind the Christian way. Not since the *Christ of the Indian Road* has E. Stanley Jones written anything that is destined to influence the thinking and acting of the modern world as much as this book. In the opinion of many it is the most influential of all his writings. It is literally creating a silent revolution.

The Chapters: Was Jesus a Realist? Life's Answer from Life. Is the Kingdom of God Realism? The Kingdom of Heaven Is Within You. Resentments and Hate Produce Disease. Anxieties and Illness. The Self-Centered Are the Self-Disrupted. A Sense of Guilt and Ill-Health. The House Divided. The Realism of the New Birth. The Wisdom of the Kingdom. The Dethroned Powers Who Rule. Disciplined to the Kingdom.

$2

This Seed of Faith

HENRY M. BATTENHOUSE

The substance of our Christian hope is here made clear. This study of the content of faith is made in the conviction that the issues which perplex our fallen world are not merely social and moral but deep-rooted in the subsoil of religion. Dr. Battenhouse traces the story of Christianity, examining the varieties of faith, seeking the several approaches to faith, discovering the practical effects and the fundamental causes of the beliefs under which mankind has sought the meaning of life. The book is not a theological treatise—it is, instead, an informal, practical, vital study of the truth of what humanity has believed.

The Chapters: Stages in the Growth of Faith. Our Indestructible Altars. Four Approaches to the Christian Faith. The Good Life. The Good News. The Church and the World.

$1.50

Handles of Power

L. L. DUNNINGTON

"This book is a procedure for deepening the spiritual life in a definite and specific fashion. Twenty-five sermons as actually preached are provided, each prefaced by the 'copy' of the Silent Communion Card that was given every member of the congregation on the occasion of the particular address. . . . The plan is based on sound psychological law. . . . Dr. Dunnington's sermons employ the best and most Christian insights that modern psychology can offer. . . . A richly suggestive book, not one to be slavishly followed, but rather an inspiration to discovering fresh techniques whereby people may grow spiritually."—*Zion's Herald.*

Some of the Chapters: A Bargain with Life. Toward Radiance of Personality. Untangling Human Relations. Shifting the Load. Eternal Life—A Present Possession. Happiness in Marriage.

$1.50

At Your Bookstore!

Abingdon-Cokesbury

PRICES SLIGHTLY HIGHER IN CANADA

Seek to Build Faith in News

Parliament Asks Bracken for Facts—Churchmen Organize Famine Relief for European Countries

(Correspondence from England)

London, July 14.—Criticism of the ministry of information appears to have grown much less severe since Mr. Brendan Bracken became minister. But, as a debate in Parliament showed, there are still voices raised to demand more candor. It is recognized by the minister himself that there must be confidence in the news, or there will be none in the policy advocated. It is not however the ministry alone the critics attack. They demand from our spokesmen "language that is concrete and particular." Only those who use such language have any right to the name of democrats. But we have had too much "blah-blah"—so Miss Jennie Lee says. And some of our speakers imagine the mind of the country has stood still since 1939.

* * *

Criticize Severely In Debate

Home propaganda was much in the minds of the members of Parliament when they heard the decision of the war cabinet that the debate upon shipping must be held in secret. This had been decided on the ground, as Sir Stafford Cripps stated it, that it would be a misleading and damaging debate if the government were unable to counter rumors by a statement of facts. Either they would have to let a charge go by default, or reveal facts which the enemy are eager to learn. This argument was not disputed. At the same time Parliament was anxious that the seriousness of the shipping situation would be known to the public. It was suggested that the speaker might be authorized to issue after the secret session a statement fuller than is usual. This may be done. Parliament appears to have agreed that while a secret session can be justified on the ground that publicity may help the enemy, it cannot be justified by the fear that publicity may weaken the resolution of our own people.

* * *

China Is Senior Partner Of Allies

In a service at St. Paul's on July 8 the prayers began with this thanksgiving: "Let us thank God for the people and culture of China, and for their courage and endurance in five long years of war." Dr. Temple, who has become the chosen speaker of all the churches at such services, spoke of China as the senior partner in the cause of freedom. His words could hardly be surpassed for their insight into the spirit of China. "She had learned the secret of partnership with nature and fellowship among men as hardly any other people under heaven had learned it." In her days of isolation she had shown "a peaceful dignity and unruffled wisdom which rebuked our restless avarice and our hasty superficialism." At the end of the war, he said, he believed she would be "a mighty people strengthened by this period of national discipline, accepting what she found acceptable in the traditions of Europe and America — individualist and communist alike—and subordinating them to the spirit of her own perennial culture."

* * *

Famine Relief In Europe

A strong and representative Famine Relief Committee has been formed as a result of two conferences of church leaders. Its objects are to obtain authentic information as to food conditions in German-controlled or invaded countries, and to promote schemes for the sending of food, vitamins and medical aid into such countries wherever control is possible, in cooperation with existing organizations. The formation of this committee has been welcomed by the Archbishop of Canterbury and the Cardinal-Archbishop of Westminster. The chairman is G. J. A. Bell, Bishop of Chichester; the vice-chairman, William Paton; and the secretary, Miss E. M. Pye. In a foreword to the first publication of the committee, the Bishop of Chichester says: "We and our allies claim to be the defenders of a Christian civilization in Europe. The very survival of that civilization depends in part on the preservation of multitudes of human lives, now menaced with famine. And we ourselves have a duty to be true to the values we have learned from the Christian faith, and to show mercy and compassion. We appeal for the preservation of human lives on the ground of Christian humanity." The committee has decided to open a famine relief fund on the understanding that any money contributed will be used for help in the German-controlled or invaded countries as soon as permission is obtained.

* * *

Says Slums Must Remain Razed

The Methodist Church began its annual conference in Manchester on July 13. The president is Walter J. Noble, whose service to his church has been given in its overseas mission. In his opening remarks he spoke of the call to us not to restore the past but to build something better. When he saw the open spaces in the East End made by the attacks from the air, he thought that it would be shameful to restore the slums or let others grow. In the same way it would be wrong to go back to the old world, and to be satisfied with an uneasy truce, or with a world in which on the ground of their race certain members of the human family should be doomed to be inferior to other supposedly superior races. Life must be made not only tolerable but gracious for our people, he said, and no vested interests must be allowed to stand in the way.

* * *

And So Forth

The appointment of an editor for the *Observer* is news of importance. The new editor, Mr. Ivor Brown, is a dramatic critic as well as an essayist of delightful gifts. He has been chiefly known to the general public for his work on the *Manchester Guardian,* and there can be no better commendation.

London ate and enjoyed American dried meat for ten days without knowing it. As a popular paper puts it, "it enjoyed a hit incognito."

Edward Shillito.

THE DISCIPLES CONVENTION

(Continued from page 985)

advance into creative new types of Christian ministry abroad and in defense areas at home in more than ten years. The U.C.M.S. now has ten foreign missionary candidates studying rural missions at Cornell, more than 20 others in advanced study in various Disciples schools, and many others in the earlier stages of preparation. With the average age of its active missionaries over 47 years, the missionary society hopes to be in position to send nearly 100 young missionaries to the field after the war.

Missions Dominant

Probably the most influential speakers at the convention were M. Searle Bates of the University of Nanking, China; Mrs. Jamie Henderson, who has just returned from a German internment camp after having started for Africa 18 months ago, being "sunk" when the S.S. Zam Zam was shelled in the south Atlantic; and J. B. Hunter, former missionary to Japan, who has been working in recent months among the Japanese internees in California. Of these, limitations of space permit us to report only the remarkable convention address of Dr. Bates, who is now serving the International Missionary Council in an advisory capacity in New York. Against the gaudy technicolor of the popular imagination of the glamorous Orient, Dr. Bates first set the stark economic realities with which the 1,070 millions of Asia daily struggle for life. Then he outlined the cultural matrix in which the thought of the people in east Asia, the Asian tropics and India is cradled. From that he proceeded to an evaluation of the religious faiths held by the major leaders of the Far East, and gave a scholarly description of the reasons why the Christian faith has a right to carry its superior principles to lands where Shinto, Buddhism, Confucianism and Hinduism are at home.

Effect of War in Asia

In conclusion, Dr. Bates said: "The present war has knocked out missionary activity as such from the Japanese empire and from the areas its armies have occupied. If those areas are freed before too long an interval, the spiritual damage to the better established Christian communities may not be excessive and it may be compensated by the growth of self-reliance and the development of character and leadership in the crisis. On the other hand, prolonged subjection to the Japanese police system, political education, separation from international fellowship and regimentation of all organizations, including churches, would do fundamental harm. In any case the material and institutional losses are already severe. Military destruction and confiscation, plus acute economic distress, has put many a Christian hospital and school out of service and deprived many a congregation of their church. If Japan is victorious, Christianity can exist within her empire only as a docile servant of the military, totalitarian state and no resumption of missionary contact is to be expected. If the United Nations are successful, missionary work will again be possible in the occupied areas and perhaps in Japan itself, but important adjustments to the national consciousness and war experiences of the various peoples involved must be made."

For the first time in the history of the Disciples, this convention elected a convention president who openly practices "open membership" in his local church. Open membership is of course the practice of receiving into membership in this church which has an immersionist tradition, Christians from non-immersionist churches without rebaptism. The election by this convention of Dr. Clarence E. Lemmon, minister of the University Christian Church of Columbia, Mo., did not represent a change in the views of the majority of Disciples churches on this matter. But it did constitute an acknowledgment that the issue is no longer regarded as of such crucial importance that departure from the traditional practice automatically disqualifies a man from a key office, no matter what his abilities. Dr. Lemmon is a very able preacher, years younger than the average convention president, and was chosen because in this critical year the denomination felt it should bring its ablest men to the fore.

For Prohibition During War

This convention called for all-out prohibition of the manufacture and sale of alcoholic liquors for the duration of the war. Although every convention for a decade has been concerned with the rights of conscience of conscientious objectors, this one said nothing about them. Disciples are however doing better than many other denominations in their support of their 60-odd conscientious objectors who are in Civilian Public Service camps. A shake-up in the educational work of the denomination results in a decided loss for social education and action. The convention appointed some able new men to the commission on restudy of the Disciples, the body which has been engaged for six years in the task of making peace between the main body of the denomination and its extreme conservative wing.

Like most convention programs, this one was so heavily weighted with speeches that delegates came to the end well prepared to join Mr. Gandhi in a full day of silence. In general the speechmaking was of a high order. The only address which was received with distinct coolness was given by a New York minister, fresh from Fifth Avenue, who presented something like a revival of religious Coué-ism. The illustrations were from Hollywood, where the preacher found instances of rare piety generated by the pursuit of bodily relaxation and auto-suggestion. He was probably not aware that the Disciples at the time of their origin emphatically rejected subjectivism in religion. This convention appeared to be no more responsive to psychological manipulation than was Alexander Campbell himself.

H. E. F.

Summer Projects Attract Youth

Students from 88 colleges, 18 religious denominations (including Jewish), 30 states and 8 foreign countries are now engaged in summer volunteer projects sponsored by the student peace service of the American Friends Service Committee. They are at work in Syracuse, N. Y.; McPherson, Kans.; Huntington, Ind.; High Point, Snow Camp and Guilford College, N. C.; Prairie du Sac, Wis.; Los Altos, Calif.; Glen Mills, Pa.; and in Mexico at Vera Cruz, Torreon, La Paz and Durango.

"Get this book and get it quick."
—*Charles Clayton Morrison*

PRAYER
The New Book by
GEORGE A. BUTTRICK

"There is no question about prayer which a truly serious student can raise that is not adequately discussed in this volume. . . . It is in line with competent scholarship; it is in accord with the Scriptures; it is parallel with Christian experience. . . . It is a book that will help the reader to pray."—*Union Seminary Review.*

The Contents:

PART I, INTRODUCTORY
"This Great Roundabout, the World." Jesus and Prayer.

PART II, PRAYER AND THE WORLD
Some Defective Theories of Prayer. Jesus' Assumptions in Prayer. The Problem of Petitionary Prayer. Petitionary Prayer and Natural Law. The Problem of Intercessory Prayer. The Bounds and Boundlessness of Prayer.

PART III, PRAYER AND PERSONALITY
Prayer and Our Wandering Attention. Prayer, Suggestion, and Faith. Prayer. Instinct, and Motive. Prayer, Memory, and the Subconscious. Prayer, Imagination, and Thought. Prayer and Conscience. Personality and Prayer's Moods. Personality and Prayer's Forms. Personality and Corporate Prayer.

PART IV, A WAY OF PRAYER
A Way of Private Prayer. A Way of Corporate Prayer. Prayer and the New World.

"No serious student of religion and no individual concerned about the meaning of religion can afford to miss this book." —*Christendom.*

$2.75

The Lord's Prayer

ERNEST F. TITTLE • "The book helps the reader to re-examine the problems of this confused and troubled world in the clear light of the Lord's Prayer. Each petition is the theme of a chapter. Questions fundamental to man's spiritual wholeness, Dr. Tittle approaches with clear spiritual insight, with understanding of man's need, and with assurance of the ultimate triumph of God's will in the world and in the lives of men."—*Social Progress.*

"Great preaching." — *Garrett Tower.*

$1

Altars Under the Sky

DOROTHY W. PEASE • For every occasion of worship under the open sky this book has a voice. Alertness to the life of nature, eagerness for fellowship with the God of nature, and the spirit of soul-searching and heart-lifting prayer inspire its pages. For groups and for individuals who worship in the open *or* indoors, its meditations and its prayers meet a long-felt need.

The Sections: THE MOUNTAINS, THE SEA, TREES AND FLOWERS, THE HEAVENS AND BIRDS, GENERAL—fourteen daily meditations under each, with scripture, poems, and prayers.

$1

At Your Bookstore!

Abingdon-Cokesbury

PRICES SLIGHTLY HIGHER IN CANADA

For a Fruitful Summer of Reading

The Christian and the War

CHARLES CLAYTON MORRISON. Editorials from the *Christian Century* brought together for uninterrupted reading. A realistic answer to the question, "What shall the Christian do when his country is at war?" $1.50

Man's Quest for Salvation

C. S. BRADEN. A study of the "salvation goals" of ten great religions. The Christian way is found supreme. $2.50

Religion and the World of Tomorrow

W. W. VAN KIRK. "Will be welcomed by those who are eager for the churches to play their full part in the struggle for peace."—*Religious Book Club.* $1.50

The Man Christ Jesus

JOHN KNOX. The "Man Christ Jesus" walks again. This book will help many to see him anew, or for the first time. $1.00

Acts of the Apostles

H. E. LUCCOCK. "An admirable demonstration of how to use the Bible in preaching."—*Chicago Seminary Register.* $2.10

Highland Shepherds

A. W. HEWITT. The most important book on the minister's task in a decade. $2.00

God's Back Pasture

A. W. HEWITT. "Full of contagious enthusiasm. Will make urban pastors homesick for the village church of their early years."—*Lutheran.* $1.50

Poems for Life

T. C. CLARK. 750 poems that are brief, readable, quotable. Supplements *1000 Quotable Poems.* $2.50

Willett, Clark & Co.
37 W. Van Buren St., Chicago

Your Responsibility

CHRISTIAN CENTURY PRESS,
407 S. Dearborn St., Chicago

Please send_____copies of the handbook, THE CHURCHES AND A JUST AND DURABLE PEACE.

Single copies, 15 cents.
10 or more copies, 10 cents each.
☐ Remittance enclosed. ☐ Send bill.

Name_____

Address_____

No Vacations for Scottish Workers

Townsfolk Spend Holidays Toiling on Farms—Churches Look to Postwar Building—Pacific Adventures

(Correspondence from Scotland)

EDINBURGH, July 1.—This third summer of war does not find people in a holiday mood. Nor are there the usual facilities for getting away from town to country. Private motoring is almost entirely suspended and bus transport greatly reduced in order to save petrol, and railway passenger services are curtailed to leave the lines free for the transit of troops and the immense traffic in munitions. Still, people who have been working long hours throughout the year do require some rest and recreation, and many are finding these in a change of occupation. With so many workers called up there is a shortage of labor for the busy season on the farms, and thousands of townsfolk are finding a week or a fortnight spent in haymaking, lumbering, berry-picking, sheep-clipping or helping the fisherfolk an enjoyable and healthful form of holiday. Students and senior school children especially enjoy the camps which have been organized in many parts to make use of their services, and through manual labor are gaining much that is of educational as well as health value.

* * *

The Church's Stake in Postwar Building

One inevitable result of this as it was of the last war will be a shortage of houses. Lack of both material and labor keeps the building industry almost at a standstill. The secretary of state for Scotland has just announced that the "target figure" for house building in Scotland alone immediately following the end of the war will need to be 50,000 houses a year. In all such building schemes the church has a keen interest, being anxious that every new area shall have a church built on a suitable site. One minor difficulty is that leases of building sites are usually limited by the number of years a house is expected to last, whereas church authorities think of their buildings as more enduring. A discussion on the subject is going on between church and municipal authorities.

* * *

Churches Concerned for Girl Munition Workers

Thousands of Scottish girls have been sent to work in munitions factories in the midlands of England. At first it was not easy for them. Small as our island is, it has a great variety of dialects and accents, and girls talking broad Scots were not easily understood by their English comrades. Conditions of life, too, are very different from those at home, and many mothers were not unnaturally somewhat anxious as to their daughters' welfare. Miss Chris Lawson, secretary of the Women's Home Mission of the Scottish Church, has just returned from an extensive visit to these exiles, and brings a heartening report. She found them well housed in hostels, and a great deal being done to provide recreation for their leisure hours. Concerts, dances and lectures on current events are arranged, and in one hostel she found no fewer than five plays being rehearsed, while in another center the various houses were competing in a pageant. In all this work, as well as by providing accommodations for quiet, homelike evenings and by arranging services, the churches are taking an active part.

* * *

Church Hut Destroyed In Middle East

Along with other bad tidings from the Middle East comes the news that one of the most popular of the Church of Scotland hostels has been completely destroyed by enemy action. It provided accommodation and recreation for men getting a few days' leave from the battlefront, and so much was it appreciated that within a short time of its destruction £1,000 had been locally subscribed toward providing new premises. A similar sum has been sent out by the Church Huts and Canteens Committee, so that, if war conditions permit, the hostel will soon be reopened.

* * *

A 'Miracle' of R.L.S.'s Day

The Church of Scotland missionary quarterly, *Other Lands,* has just published a letter written by Mrs. Thomas Stevenson, mother of Robert Louis, telling of a visit she paid, when yachting with her son, to a small Christian community in one of the lesser islands. She describes the communion service at which she was present and the warm welcome she received from the people. Next day she entertained 30 or 40 native women and children on the yacht. At the end of the party her visitors made speeches thanking her for her hospitality, and one offered a long prayer, asking among other things that if there were any defect in the ship it might be discovered before it brought them into danger. The captain of the yacht—a man who had no use for religion—was leaning against the mast muttering about "psalm-singing natives." As the prayer finished he struck the mast an impatient blow with his fist. His hand sank into the wood, and it was found that the wood was dry-rotted through and through so that any serious strain would have made the mast give way.

* * *

War Adventure in The Pacific

From the same part of the world, but of very recent date, comes another remarkable story told by Mrs. Stuart, the Scottish wife of the former chief justice of Tonga. She was voyaging with her husband in the Pacific when the ship in which they were sailing was sunk by a German raider. The passengers and crew were taken on board the raider and victims of other sinkings were added until the number of prisoners was about 600. They were herded in the hold and on the deck in conditions of horrible discomfort, and finally were put ashore on a small and rarely visited island which was said to be inhabited by cannibals. Cannibals the islanders certainly had been not long ago, but through the labors of a native evangelist from one of the larger islands they were now mostly Christian. Though robbed by the Germans of nearly all their food supplies, they cared for the distressed Europeans with the ut-

most kindness. When at last a rescue ship arrived from Australia they refused all remuneration, saying they had only done their "Christian duty." It is to make amends for her former critical attitude to foreign missions that Mrs. Stuart is broadcasting the story to audiences in Scotland.

GEORGE CARSTAIRS.

Canadian Labor Unites

Presents Solid Front in Commonwealth Federation—Chaplains Overseas

MONTREAL, July 30.—One of the most significant happenings in Canadian history occurred last week. Labor leaders gave their solid support to the Canadian Commonwealth Federation, which is now celebrating the tenth anniversary of its entry into politics, and has become the third major political party in the dominion. The C.C.F., as it is commonly called, becomes the official party for 69 locals of the international and national American Federation of Labor, the Canadian Congress of Labor and the Congress of Industrial Organizations. The United Mine Workers of Nova Scotia have been affiliated with the C.C.F. for the past four years. Thus the C.C.F., founded by a former Methodist minister, the late J. S. Woodsworth, will be the voice of organized labor in Parliament and in the nine provincial legislatures.

Dissatisfied with Atlantic Charter

The national convention of the C.C.F., meeting in Toronto, called for mobilization for total war, democratic control of industry, protection for agriculture and fisheries and social justice for all. It asked for the replacement of dollar-a-year men who are still connected with private industry by national administrators paid only by the state. Declaring dissatisfaction with the "vague principles enunciated in the Atlantic Charter," the C.C.F. party made it clear that it believed this war to be part of a people's revolution to usher in a new era of brotherhood and security for all the peoples of the world.

Noted Cleric Dies

The sudden death of Alexander Ferguson, minister of St. Andrew's Presbyterian Church, Ottawa, has deprived Canada of one of her outstanding preachers. The distinguished Scottish cleric suffered a heart attack while surf bathing at Cavendish, Prince Edward Island, last Sunday afternoon. He was in his 47th year. Dr. Ferguson came out from Scotland in September 1938 to become minister of St. Andrew's at a time when the late Lord Tweedsmuir, then governor general of Canada, was serving as an active elder in that congregation. Prime Minister W. L. MacKenzie King is also an elder there and paid a public tribute to Dr. Ferguson. Dr. Ferguson was a close friend of Lord Tweedsmuir, better known as John Buchan. The address which he delivered when the funeral service of the governor general was broadcast in February 1940 will long be remembered.

400 Chaplains in Armed Forces

Four hundred full-time chaplains are serving in the Canadian army, 245 of these at work under the principal Protestant chaplain as follows: overseas, 130 and in Canada, 115. There are 70 Roman Catholic chaplains in Great Britain, 7 in Newfoundland and Labrador, 1 a prisoner in Hongkong, while 77 are serving in Canada. Canadian chaplains must be between the ages of 30 and 50 years for overseas service, and must have had at least three years' experience in the ministry. They must be medically fit for general military service, and are given honorary commissions with officers' pay.

DECOURCY H. RAYNER.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Crossroads (MGM) Felix Bressart, Hedy Lamarr, William Powell, B. Rathbone	*Drama.* High French official, victim of amnesia since accident 13 years before, is confronted by blackmailers who seek to convince him he is another man, a murderer.	Expert direction and use of suspense which leaves facts of case unapparent until very end make this an *excellent film of its kind.* **M, Y**
Night in New Orleans (Par.) C. Butterworth, P. Foster, P. Morison	*Melodrama.* When gambling racket head is murdered, suspicion points to detective who had visited him on personal matter.	Dull, repetitious, *very routine.*
Pacific Rendezvous (MGM) Lee Bowman, Carl Esmond, Mona Maris, Jean Rogers	*Melodrama.* Naval lieutenant, bored at assignment to intelligence bureau to decipher codes, revives when he scents trail of spy ring.	Scenes indicating work of bureau are interesting. Plot about spies revealing route of convoys has been done too often, however, to make this of more than *mild interest.* **M, Y**
Red Tanks (Artkino; Russian, English titles) V. Chobur, A. Kulakov, I. Kuznetzov	*Drama.* Feats of one Russian tank unit which does apparently impossible things in order to cut off threatened German encirclement in early days of invasion.	An effective blending of actual tank activity with human interest in the emotional reaction of members of the crew of one tank to their machine and the task before them. *Tense, interesting, timely.* **M, Y, C**
Take a Letter, Darling (Par.) Robert Benchley, F. MacMurray, Rosalind Russell	*Comedy.* Woman executive hires male secretary to charm wives of customers. With first one in eight years to ignore her she falls in love—thence film's outcome is assured.	The movies put women in business for just one purpose—to turn them feminine with a vengeance before final reel. As another in long series on the theme, this is luxurious, *sophisticated, smoothly directed fun.* **M, Y**
Tarzan's New York Adventure (MGM) C. Bickford, M. O'Hara, John Sheffield, J. Weissmuller	*Melodrama.* When "Boy" is kidnaped and taken to New York as circus attraction, Tarzan and Jane follow, rescue him despite obstacles the civilized world presents.	Animal performances are delightfully comic, as are Tarzan's reactions to institutions of civilization. One horror sequence mars film for children if unusually sensitive. Fantastic, unreal—but *one of the best of Tarzan series.* **M, Y, C**

BEST CURRENT FILMS

For Family: The Courtship of Andy Hardy, Fantasia, The Gold Rush, The Great Commandment, Hello Annapolis, It Happened in Flatbush, The Vanishing Virginian.

For Mature Audience: Citizen Kane, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Magnificent Ambersons, The Man Who Came to Dinner, Mr. Kipps, Mr. V, Mrs. Miniver, My Favorite Blonde, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Target for Tonight, Ten Gentlemen from West Point, This Above All, To Be or Not To Be, The Tuttles of Tahiti.

We don't beg you to 'take' The Christian Century. We suggest that you read it. So that you may understand why, we offer an acquaintance subscription—17 weeks for $1. Mail in the coupon.

THE CHRISTIAN CENTURY
407 S. Dearborn St., Chicago

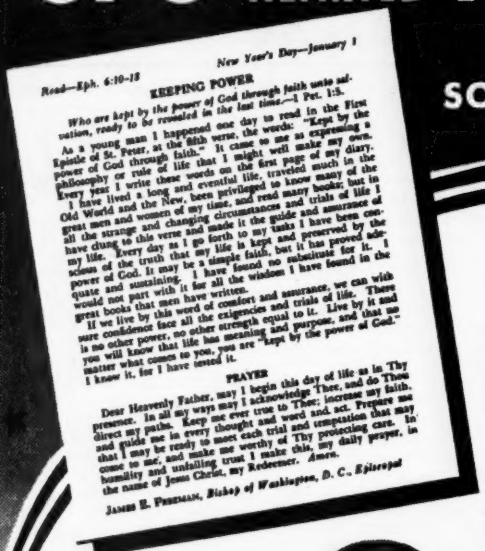
Please send The Christian Century for 17 weeks. Enclosed $1.00.

Name_____

Address_____

370 STOUT HEARTED MEN OF GOD

talk in type to our SOLDIERS, SAILORS *and* MARINES



Read—Eph. 6:10-18 New Year's Day—January 1

KEEPING POWER

Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.—1 Pet. 1:5.

As a young man I happened one day to read in the First Epistle of St. Peter, at the 5th verse, the words: "Kept by the power of God through faith." It came to me as expressing a philosophy or rule of life that I might well make my own. Every year I write these words on the first page of my diary.

I have lived a long and eventful life, traveled much in the Old World and the New, been privileged to know many of the great men and women of my time, and read many books; but in all the strange and changing circumstances and trials of life I have clung to this verse and made it the guide and assurance of my life. Every day as I go forth to my tasks I have been conscious of the truth that my life is kept and preserved by the power of God. It may be a simple faith, but it has proved adequate and sustaining. I have found no substitute for it. I would not part with it for all the wisdom I have found in the great books that men have written.

If we live by this word of comfort and assurance, we can with sure confidence face all the exigencies and trials of life. There is no other power, no other strength equal to it. Live by it and you will know that life has meaning and purpose, and that no matter what comes to you, you are "kept by the power of God." I know it, for I have tested it.

PRAYER

Dear Heavenly Father, may I begin this day of life as in Thy presence. In all my ways may I acknowledge Thee, and do Thou direct my paths. Keep me ever true to Thee; increase my faith, and guide me in every thought and word and act. Prepare me that I may be ready to meet each trial and temptation that may come to me, and make me worthy of Thy protecting care. In humility and unfailing trust I make this, my daily prayer, in the name of Jesus Christ, my Redeemer. *Amen.*

JAMES E. FREEMAN, *Bishop of Washington, D. C., Episcopal*

A BOOK OF DAILY DEVOTIONS THAT BRINGS RELIGION TO THE RANKS!

● THIS BOOK for youth—a book of *living* religion—brings God into the daily lives, thoughts, and actions of soldier, sailor and marine. It is a banquet of spiritual refreshment for their hungering hearts. It is fashioned with rare understanding of the innermost needs and thoughts of men in training and under fire.

STRENGTH FOR SERVICE TO GOD AND COUNTRY

brings an inspiring page for each day in the year—with special pages for holidays. The daily unit (see reduced illustration) consists of a carefully chosen Bible selection for suggested reading; the topical theme for the day; the Scripture text, the meditation in some 300 reverent, unaffected words, and a simple, manly prayer. The name of the contributor and his position is indicated at the bottom of each page.

EVERY PAGE is prepared especially for the book, designed to meet the needs of NOW. Its mission is to inspire closer communion between our fighting men and God.

CHAPLAIN NYGAARD

the Chaplain who conceived the book

and the 370 outstanding ministers, educators, and laymen who helped make it a reality have avoided the trite and the platitudinous. They have written *living* messages for living men.

AMONG THE CONTRIBUTORS

Harrison Ray Anderson, Roger Babson, A. W. Beaven, Bernard Iddings Bell, C. Gordon Brownville, Raymond Calkins, Glenn Clark, Bernard C. Clausen, Henry Hitt Crane, William H. Danforth, Albert Edward Day, J. George Dorn, Francis Shunk Downs, Charles R. Erdman, Frank Fitt, A. W. Fortune, Bishop James E. Freeman, Darwin X. Gass, George M. Gibson, Bishop Oliver J. Hart, Willsie Martin, Cleland B. McAfee, Oswald W. S. McCall, E. C. McCown, Boynton Merrill, Albert W. Palmer, Daniel A. Poling, Gordon Poteat, Sidney W. Powell, Stewart M. Robinson, Thomas Guthrie Speers, George Stewart, Walter A. Voss, J. W. G. Ward, Edgar T. Welch. *And 335 others.*

★

A BEAUTIFUL BOOK—printed in clear type on Thintext (Bible) paper. Contains 384 pages. *Size* 4" x 5"; *bulks* ¾"; *weighs* 4 ounces. *Blue* binding with blue silk bookmark for the *Navy; Khaki* binding with brown silk bookmark for the *Army and Marine Corps.*

SEND THIS BOOK TO YOUR MEN IN THE SERVICE

YOU HAVE SOUGHT something—some practical way—to recognize and honor the men who have gone forth from your Church to join the armed forces. THIS BOOK is the perfect solution! Send each person a copy of STRENGTH FOR SERVICE—(*1*) as a gift from the entire church membership; or (*2*) as a gift from a class or fellowship; or (*3*) as a gift from the Official Board.

370 Contributors
Pocket Size

BLUE for Sailors
KHAKI for Soldiers and Marines

ABINGDON-COKESBURY PRESS
NASHVILLE, TENN. — and — AT YOUR BOOKSTORE

Specify Quantity Wanted In EACH Binding

75¢ EACH
$7.50 A DOZEN